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CONTEMPORARY ISSUES IN SOCIAL
SCIENCES AND HUMANITIES
EDITED BY WILLIAM H. TAYLOR

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The Concept of “Ahseni Takvim” in Nesîmî’s Divan

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Abstract. Nesîmî is one of the most important poets and thinkers of the 14th century of Turkish world. Along with poems written in Arabic he has *divans* both in Turkish and Persian. He endeavoured to spread his thoughts through his poems. He used the pseudonyms of Hüseyînî and Nesîmî in his poems. He is one of the followers and successors of Fazlullah-î Hurûfî, a predominant poet of the hurûfî school. Another figure who had a great impact on him was Hallâc-î Mansûr. In his poems he appears to have returned to life by means of Hallâc-î Mansûr’s soul and ideas. Hence he exclaims Mansûr’s ideas loudly. Mankind is a central theme in Nesîmî’s poetry. According to him man is of great value. Most of his poems explain the nature of man. By this way he tries to help us know ourselves. While telling about man he benefits from many arguments related with him. He thinks that man has been endowed with perfect features. This perfection exists both in his physical being and in his spirit. The term of “ahseni takvim” which is a part of a Quranic verse mentioned in the section of Tîn means that man has been created in the best way. The poet claims that those who see man from this point of view are people of wisdom and those who do not see him in this manner are at the same level with demons. In this article the main aim is to detect the contexts and various usages of the notion of ahseni takvim in Nesîmî’s Turkish poems and to interpret poet’s evaluation of man depending on this notion.

Key Words: Nesîmî, Ahseni Takvim, Man, Pantheism, Sufism

Introduction¹

A Perspective on Human from Quran

Personal and social identity of human is mentioned in Quran. It is stated that human was created in the best way and some evil characteristics are explained in Quran. Allah created man with a personality structure that can acquire both good and bad characteristics. He can reach the level of perfect humanbeing with his own effort or can fall down to the lowest of the low. (Özdemir, 2006:149)

The words describing human in Quran are; *nas*, *ins*, *insan*, *beshar*, *ibn âdem*. In general terms, the concepts “*insan*” and “*beshar*” are used with the verbs referring to creating. When

Allah told that He would create “*beshar*”, angels objected to this idea suggesting that they had already been praising Allah with glory and blessings and the creation of human would be unnecessary. When angels heard that this new creature called *beshar*, *ins*, *insan*, *âdem* or *ibn âdem* would be the successive authority upon the earth, they said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know” (Q.2/30).²

Allah, who created man out of clay from an altered black mud (Q.15/26,28), proportioned him and breathed into him of His own soul (Q.15/29). In the 4th verse of Surah At-Tin, Allah says that human is created in “*ahseni takvim*”. “Ahseni takvim” refers to the creation

¹ This article is a revised and expanded version of the verbal statement presented at the “International Humanities and Social Sciences Conference” held at Charles University in Prague between 19-22 May 2017.

² There are abbreviations in use. Q. refers to Quran while the first number following Q. refers to the surah no. and the second number refers to the verse no. in Quran.

of human in the best of stature. However, in the 5th verse of Surah At-Tin, it is stated that human is returned to the "*esfele safilin*". "*Esfele safil*" is an expression used to define "the lowest of the low". In the 6th verse of Surah At-Tin, it is stated that there is a reward uninterrupted for those who believe and do righteous deeds.

As can be seen, various verses mention negative characteristics of humanbeing although it is stated that human is created in "*ahseni takvim*" (Q.95/4).

There has [not] come upon man a period of time when he was not a thing [even] mentioned (Q.76/1), man does not remember that he was created while he was nothing? (Q.19/67). Man was created into hardship (Q.90/4); is the most unjust and ungrateful (Q.14/34), unjust and ignorant (Q.33/72), ungrateful to his Lord (Q.100/6), most of anything, [prone to] dispute (Q.18/54); was created of haste (Q.21/37); is ever hasty (Q.17/11), ever has man been stingy (Q.14/100); was created weak (Q.4/28).

In Quran, it is stated "so let man observe from what he was created" (Q.86/5). Allah created man from a sperm-drop and destined for him (Q.80/19). Allah created man from clay like [that of] pottery (Q.55/14); from a clinging substance (Q.96/2); from a sperm-drop mixture (Q.76/2). He created man proportioned and balanced him (Q.82/7). In whatever form He willed has He assembled man (Q.82/8). Allah made him hearing and seeing (Q.76/2).

The creation objective of human is to be tested on the earth. Man, who was created in "*ahseni takvim*" on one hand, has negative characteristics on the other hand. When a favor is bestowed upon man, he turns away and distances himself (Q.17/83, 41/51). But if a taste of favor is given to man after hardship has touched him, he will surely say, "Bad times have left me." (Q.11/10). When affliction touches man, he calls upon Allah (Q.10/12, 39/8, 39/49, 41/49-50). If a taste of mercy is given to man and then withdrawn from him, indeed, he is despairing and ungrateful (Q.11/9). When his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me." But when He tries him and restricts his provision, he says, "My Lord has humiliated me." (Q.89/15-16).

As can be seen, although man is created in the best form, he has a personality structure

that can acquire both good and bad characteristics.

Creation of Man and Rebellion of Satan

Following statements are related to the creation of man and rebellion of satan as expressed between 28th and 34th verses of Surah Al-Hijr:

-When your Lord said to the angels, "I will create a human being out of clay from an altered black mud.

-And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

-So the angels prostrated - all of them entirely,

-Except Iblees, he refused to be with those who prostrated.

-Allah said, O Iblees, what is [the matter] with you that you are not with those who prostrate?"

-Iblees: "Never would I prostrate to a human whom You created out of clay from an altered black mud."

-Allah: "Then get out of it, for indeed, you are expelled.

In the 30th verse of Surah Al-Baqarah, it can be seen that humanbeing would be the authority upon the earth. So as to say, objections start right at this point. Particularly the certain and precise objection of Iblees turns into a great rebellion for him. As a consequence of this objection and rebellion, satan tries to mislead man. Since man obeyed satan, he was dismissed from the heaven and sent to the world for test so that it can be seen whether he deserves the heaven or not.

Some Interpretations on Man who is *Ahseni Takvim*

"Creation is of great importance in religions and philosophical movements, since the perspective on creation determines the perspective on human, universe and on life in short." (Altuntaş, 2006: 134) Man was created and considered as a creature worth to prostrating. Then, what makes human reach this high level? A number of people have

searched answer for this question throughout the history. Yunus Emre who sees the secret of existence in love and stares everything found in the world, from drops to the sun, with these thoughts and feelings, thinks that the universe is upright with its love to man and emphasizes the place of man in the world of existence by inviting human to know himself with love. Because, without knowing self, it is not possible for a human to know God who is the goal of the existence. Allah manifests Himself over all other creatures with names that can be suitable for them, He manifests Himself on man with all his names. This is an incredible privilege granted to man rather than other creatures." (Doğan, 2013: 838) According to Yunus, "Man should know, love and be loved." (Şanlı, 2009: 961) The following line of Yunus Emre includes his question regarding the nature of man as well as an answer.

İlim 'ilim bilmekdür 'ilim kendin bilmekdür
Sen kendini bilmezsin yâ niçe okumakdur

Okumakdan ma'nî ne kişi Hakk'ı bilmekdür
Çün okudun bilmezsin hâ bir kuri emekdür
(Tatçı, p.73)

"Knowledge means to know yourself, heart and soul. If you have failed to understand yourself, then all of your reading has missed its call. What is the purpose of reading those books? So that Man can know the All-Powerful. If you have read, but failed to understand, then your efforts are just a barren toil."

As can be seen, Yunus Emre considers knowledge as equal to the knowledge of self and reading himself. A man who knows and reads himself can know and learn God. In this sense, man is still the biggest secret awaiting to be solved. According to Yunus Emre, the accurate knowledge of self will save man and help him recognize God.

"The presence of human can be possible only through by taking part in and merge with the accurate existence. To this end, man should first know himself and comprehend his own place in all existence categories. The knowledge of self means to reach the secret of the truth in existence which is a favour bestowed by Allah to His enlightened slaves. Enlightened, alias, absolute/perfect human comprehends the quality of his ontological

relationship with the accurate existence at the end of certain spiritual experiences and transforms his self by re-defining it in the presence of God, which is the accurate existence, and thus man is born again in spiritual sense". (Kuzu, 2012: 1811) What Sheikh Galib tries to do in his poetry is to define human. He considers human as the essence of the universe and the apple of universe's eye:

Hosça bak zâtına kim zübde-i âlemsin sen
Merdüm-i dîde-i ekvân olan âdemsin sen
(Kalkışım, 1994: 180)

"Look at yourself carefully, you are essence of the universe. You are human who is the apple of the universe's eye.

In Makalat, Haji Bektash Veli states that there are many creatures between the sky and the earth, yet the man is the greatest among them (Şeker; p.474).

"Yusuf Has Hacib prioritizes wisdom, knowledge, merit and language among the factors which makes man noble. These factors determine whether a man can be noble. It is suggested that intelligent, knowledgeable and virtuous person is not involved in inappropriate actions. A person should never give up being noble and should always reflect humanity to other people. Man can only be saved from being animal through reflecting humanity to people." (Akgün, 1997: 4) "According to Y.Has Hacib, man can be human and upgrade its humanity position. Therefore, the signature of a real human is humanity. The number of human is not limited, yet the number of those who carry the signature of humanity is limited. Therefore, a man should live in accordance with humanity. A human should live in accordance with humanity so that he can uphold his position and can be forever remembered with this title. The signature of humanity is goodness and truth." (Akgün, 1997: 6).

"Man who merges and adopts all holy names and titles reflected in the universe in pieces can reach the truth by remaining faithful to his own nature. Because man is a "central" creature which merges all different elements. As a result of merging different features in the presence of man, the concept of "tawhid" emerges. Man looks very simple at the beginning, yet emerges as a complex creature afterwards.

Man is the center of the universe. He does not know anything which is not involved in him. A wise man does not know the secrets of Allah and universe unless realizing them in his own presence. Because all of the creatures exist in man. This valuable creature is the eye that can be defined as the objective of the creation, so that the presence of God can only be seen through this eye. (Küçük, 2004: 5).

Yunus Emre, Sheikh Galib, Haji Bektash Veli, Yusuf Has Hacib and many others tried to understand and express man in order to comprehend the nature of human. We believe that probably the most important one among them is Nesîmî. We can encounter many verses which defines human in the Diwan of Nesîmî. In the Diwan of Nesîmî, human is expressed as an aesthetic and deep creature. The poet expresses a perfect humanbeing with a positive human type. He makes use of many concepts while depicting human. One of these concepts is "ahseni takvim". This study aims to express the perspective of the poet on human taking stand from the concept "ahseni takvim" in the Diwan of Nesîmî. "Ahseni takvim" is a concept mentioned in the 4th verse of Surah At-Tin in Quran. This concept is used to express that the human was created in the most beautiful form in this verse. In this sense, this expression gives information about the creation and nature of man. In order to comprehend this concept better, various verses regarding human in Quran should also be known. Man is not only expressed with "ahseni takvim" in Quran but also mentioned with many negative and positive characteristics.

Ahseni Takvim in The Poetry of Nesîmî

A Verse in Quran: "Ahseni Takvim"

"Ahseni takvim" is mentioned in the 4th verse of Surah At-Tin in Quran. Since this is a verse concept stating that man was created in the most beautiful form, the poet suggests that this phrase should not be objected. The poet mentions that this phrase should be considered as the words of God and suggests that Allah shows the form of human as "ahseni takvim", in other words, in the most beautiful way:

Münkir olma bu sözü varıp Kelâmu'llâhda gör

Ahseni takvîm ile gösterdi insân suretin (G.351/2)³

"Do not deny this word. See it in the words of Allah. (Allah) Showed the form of man in ahseni takvim".

Nesîmî as a Supporter of Ahseni Takvim

"Nesîmî known as one of the caliphs of Fazlullah (1340-1394), the founder of Hurufism, is first Hurufi thinker who wrote in Turkish. It is obvious that for understanding and interpreting Nesîmî, his philosophical background should be known" (Usluer, 2009: 1073). Renowned Diwan poet Nesimi supports the idea of unity of existence and artfully advocates and presents this idea with fundamental images (Ünver, 2009: 549). It is possible to see a part of life philosophy and biography of the poet in ode no 156 which is a kind of biographic poem of Seyid Nesîmî. Here, Seyid Nesîmî says that he is a representative of ahseni takvim. Therefore those, who torture Nesîmî to death, want to silence not Nesîmî but God:

Seyide cevr eyleyip zulm ile hakkı bastılar

Ahseni takvîme gör kim neçe inkâr ettiler (G.156/2)

"They tortured Seyid and put pressure on truth. See how they denied ahseni takvim."

In the following verse, he defines satan with the word "dîv". "Dîv" is used to implicate that satan is a big and horrible creature. There are two messages in this verse. One of them is the message of satan while the other is the poet's. Satan says that it is a mistake to love "ahseni takvim" and despise man. This is the discourse which lowers the position of satan. On the contrary, the poet says that satan is wrong.

Hatâdir ahseni takvîmi sevmek aydur dîv

Bu Hakka asîyi gör kim neçe hatâya düşer (G.77/5)

"Satan says that it is a mistake to love "ahseni takvim. See this traitor of Allah, how wrong he is."

³ In this paper, "Nesîmî Divani" prepared by Hüseyin Ayan was used. There are abbreviations in use. G. refers to Ghazal while the first number following refers to the Ghazal no. and the second number refers to the verse no. T. refers to tuyug.

Nesîmî adopts the idea of unity of existence. He believed that everything is a reflection and shadow of Allah. The only truth is Allah. Among all the things created in the universe, man was created in the most beautiful form with "ahseni takvim". As man was created in the most beautiful form, he is the best reflection of Allah who is "Rahman". Therefore, the poet considers denial of "ahseni takvim" as the denial of Allah. Accordingly, those who deny "ahseni takvim" becomes satan:

Sûret-i rahmâna inkâr eyledi dîv-i racîm
Ahseni takvîme inkâr eyleyen şeytân olur
(G.95/16)

"The cursed div (satan) denied the form of Rahman. Those who deny "ahseni takvim" become satan."

From Not Knowing Self to Becoming Satan

In Diwan poetry, the words *fakih*, *zahid* generally refer to rude ascetic. In the following verse, the poet considers a *fakih*, who does not accept humanbeing on the level of prostration, as a student of the cursed and rebellious satan. While the poet generally uses "div" for satan, here he uses the word for *fakih*. However, this *fakih* is a person who does not consider *ahseni takvim* at the level of prostration. The poet announces that such *fakih* people are in the wrong way and this wrong way is related to their guide. Their guide is satan. As can be seen, the poet considers both satan and his followers as "*dîv-i mel'ûn*"; cursed satan.

Fakîh ey ahsen-i sûret seni mescûd eger bilmez
Bu âsî dîv-i mel'unun hatâsı reh-berindendir
(G.137/7)

"Oh the best form, fakih does not know you as a man who prostrates, the mistake of this rebellious and cursed satan is his guide."

In the following verse, the poet uses the word misbeliever for *fakih*. The misbeliever *fakih* is the one who denies *ahseni takvim*. These *fakih* people consider *azazel* as truth rather than "*ahseni takvim*", which makes them real satans:

Ahseni takvîme inkâr eyler îmânsız fakîh
Şol azâzîlin ki adın hak dedi şeytân budur
(G.138/10)

"Misbeliever fakih denies ahseni takvim. Those who consider azazel as truth are satans."

"Müneccim" refers to those who are engaged in astrology. In other words, these people are astrologers. *Zahid* refers to believers while the word is introduced as people who act in consideration of apparent form of everything in Diwan poetry. Therefore, the poet believes that astrologers do not know the implied meaning. According to the poet, everything is reflected in the beauty book of Allah; created by the hands of Allah and everything is a reflection of Him.

Müneccim zâhid anlamaz ki sensin ahseni takvîm

Ezelden tâ-ebed oldu ayân hüsnün kitabından
(G.332/4)

"Astrologer zâhid does not understand that you are ahseni takvim. From the beginning to the end of time, everything was created from your beauty book."

Nesîmî reminds how satan denied prostrating to man in the following verse. The poet uses "*ahseni takvim*" instead of human. The poet suggests that man should not follow satan. The only rule to obey is the order of Allah; "prostrate". Because those, who do not obey, do not understand and know "*ahseni takvim*", which makes them satan.

Ahseni takvîme çün kılmadı şeytân sücûd
Uyma ana secde kil la'netini nâra at
(G.25/13)

"Satan did not prostrate to ahseni takvim (human). Do not follow him. Prostrate and set the curse on fire."

Sen ahsen sûrete inkâr edenler
Azâzîldir ki düştü Tanrıdan dûr (G.56/7)

"Those who deny the best form of man are satans who are distant from Allah."

The phrase "*dîv-i la'lîn*" refers to "red giant (satan)" in the following verse. "Dîv" here refers to "satan". The colour of satan is depicted as red since he was created from fire. When Allah ordered all angels to prostrate to Âdem, satan denied; he told that he was created out of fire while Âdem was created out of clay (Q.38/71-78; 7/12). Then, he was dismissed and rejected. The words "esfel" and "sâfil" refer to low and dishonorable. "Esfel-i

sâfil" refers to the lowest of the low. It also refers to "hell". As can be seen, what makes satan to take place in hell is his lack of knowledge about ahseni takvim. Accordingly, satan was dismissed from the presence of God and fell down to the lowest of the low; hell.

Dîv-i la'lîn ki ahseni takvîmi bilmedi

Merdûd-vâr esfel-i sâfildedir esîr (G.63/8)

"Red satan did not know ahseni takvim. He was rejected and became the slave in the lowest of the low."

The poet uses the term azazel for satan in some verses. Azazel refers to satan. In the following verse, the poet suggests that azazel did not obey "ahseni takvim". Here, ahseni takvim refers to human. "Cedel" refers to fight, conflict and dispute. After creating man, Allah ordered angels to prostrate him. Satan did not obey this order and got into dispute. Finally, he was dismissed. The poet shows the stubbornness of satan, as depicted in his verbal dispute, as the reason for his rejection:

İndirmeli baş ahseni takvîme azâzîl

Anı bırakın la'nete anun cedelidir (G.108/6)

"Azazel did not bown down to ahseni takvim. What curses him is his dispute."

After creating man, Allah ordered angels to prostrate him. Nesîmî suggests that all angels and even nine fates prostrated to man by this order. In the following verse, he defines satan with the word "nâ-pâk". "Nâ-pâk" refers to dirty, unclean. This word shows the perspective of the poet to satan. Satan is unclean and dirty; not pure. His dirt should be his ego and pride.

Ahseni takvîme secde vâcib oldu nûh felek

Hep melâ'ik secde kıldı kîlmadı nâ-pâk der (G.122/4)

"When it was ordered to prostrate to ahseni takvim, nine fates and angels did so, yet nâ-pâk (satan) did not."

As can be seen, ahseni takvim is used for human. Human was created in the best from and should be aware of this fact. Those who are not aware of it and deny it are ignorant. The guide of them is satan and they also gradually become satan.

To Know Self is to Know Marifetullah

According to the poet, "ahsen-i suret" may look like a feature of man, yet it is a feature of Allah. Because man is a reflection of Allah. Actually, he is the creature to which Allah reflects in the most beautiful way. Therefore, the poet classifies those, who comprehend ahsen-i suret belongs to whom, in the category of knowing people. These are either wise men or enlightened people. Those who do not understand it are ignorant.

Ahsen-i sûret kimin vasfidır ey müdde'i

Kim ki cevâbin verir ol bu sü'ali bilir (G.171/7)

"Oh claimer, whom does "ahsen-i suret" belong to? Whoever answers, knows the truth."

In a tuyug, Nesîmî (T.186) suggests that those who do not know the greatest name are not human and they are not blessed with ahseni takvim, therefore they are not wise. In another tuyug, he warns people not to deny ahseni takvim (T.281). According to the poet, human is merged with ahseni takvim (T.213).

Nesîmî believes in the idea of unity of existence. Considering man as the most beautiful and honorable creature of Allah ever, Nesîmî sees man as the most beautiful reflection of Allah. According to him, those who do not understand ahsen-i suret, in other words, man as truth will forever be deprived of understanding Allah.

Her kim ki Hakkı ahsen-i sûrette görmedi

Hak tâ-ebed anun nazarından nihân olur (G.97/10)

"Whoever does not see Allah in the most beautiful form. Allah will forever be secret to him."

The word "Hak" refers to both Allah and "truth, reality". Therefore the poet announces that those who do not see that ahsen-i suret, the reality, will never understand the truth.

In the following verse, the poet says that Allah is reflected in the most beautiful form, "ahsen-i suret", since he considers man as the reflection of Allah. In the creation of man, everything was offered to the service of mankind and all angels prostrated to him. On the other hand, not only the world but also the heaven was created for man. All houris and

other beauties exist to serve human. Therefore, service to man should be considered as service to God.

Ahsen-i sûrette yâ Rab sen ne zîbâ çehresin
Hûrîler oldu kulun hûblar kamu ferrâşınız
(G.183/2)

*"Oh God! How beautiful is your form.
Houris are your slave, beautiful ones are at
your service."*

In this verse, the poet suggests that Allah emerges in ahsen-i suret. "Huri" refers to girls in heaven while "hub" is used for beautiful ones.

We have already mentioned that the poet does not consider man as God, but as a reflection of God. The concept ahseni takvim is a word of Allah and refers to creating in the most beautiful form and way. The poet mentions that Allah created man in ahseni takvim on the earth.

Çünkü yüzün ahseni takvîm imiş
Sende zuhûr eyledi sübâhânimiz (G.189/7)
*"Since your face is ahseni takvîm, our God
is reflected in you."*

"Sübhan" refers to Allah. The poet suggests that human is reflected in God since he was created in ahseni takvîm.

Nesimi mentions the face of lover in many poets of Diwan. Face is where Allah is reflected in the most perfect way according to Nesimi. In the following verse, the poet considers "ahseni takvîm" as the face of lover. The poet thinks that the face of lover is ahseni takvîm and suggests that it should be loved. The poet suggests that "hur u gîlman" come to the face for prostrating. "Hur" refers to girls in the heaven while "gîlman" refers to young men in the heaven. This expression is used to suggest that those who accept "ahseni takvîm" will be accepted to heaven. The objecting to or accepting "ahseni takvîm" determines the identity of angels and satan.

Ahseni takvîm yüzündür bu sebepden et habîb
Secdesiyçin her taraftan hûr ile gîlmân gelir
(G.51/6)

As can be seen, ahseni takvîm is used for human. Man was created in the most beautiful

way. He is the creature to which Allah reflects in the most beautiful way. Those who understand this are wise. These are perfect humanbeings.

Conclusion

There are many concepts in the Diwan of Nesîmî. One of these concepts is "ahseni takvîm". The poet sometimes uses the concept ahsen-i suret as well. In the Diwan of Nesimi, the concept "ahseni takvîm" is used in many poets while many other poets explain this concept.

"Ahseni takvîm" is a concept mentioned in the 4th verse of Surah At-Tin in Quran to suggest that man was created in the most beautiful form and way. This concept is used to express "perfect humanbeing" in general in the Diwan of Nesimi. Man is the creature to which Allah reflects in the most beautiful way. The poet expects humanbeing to realize himself with this concept.

Nesîmî suggests that those who understand ahseni takvîm are either wise men or enlightened people. These people reach the awareness of being perfect humanbeing.

Nesîmî considers those who do not understand ahseni takvîm as ignorant. According to the poet, their guide is satan. Those who do not understand ahseni takvîm are on the way of becoming satan.

Nesîmî adopts the attitude of a philosopher who discusses the nature of men, tries to prove that human is a worthy creature and tries to make man know himself. In this sense, ahseni takvîm is a concept which expresses the nature of man. In conclusion, according to the poet, man was created in ahseni takvîm and should know himself this way. What Nesîmî does is to hold the mirror of "ahseni takvîm" for man and to let him know himself.

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A Love Adventure from Narrow Gate to Wide Gate

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Abstract. Love subject which has existed in every society and culture since Adam and Eve and which is the source of human life is one of the most important subjects which today's world discusses. In this study, it has been focused on the love that exists in the Western Christian and Eastern Islamic thoughts. It has been tried to limit this subject which is a very large and comprehensive study area. *Bir Aşk Serüveni* by Mustafa Miyasoğlu, who is one of the recent Turkish Literature novelists, has been put in the centre of the study. In this novel, the author compares *Büyük Kapı* (its name changed as *O ve Ben* in the following editions) novel by Necip Fazıl Kısakürek, who is another important author of Turkish Literature, and *Straight is the Door* novel by Andre Gide. As both novels partly explain the love understanding of their cultures, these works will be considered as examples for the subject discussed. As a result, the aim of this study is to make a mini introduction about how love is perceived or admitted in Western and Eastern cultures through understanding and interpretation of love by two different authors who grew up in two different cultures.

Key Words: Love, Straight is the Door, Büyük Kapı (Wide Gate), Bir Aşk Serüveni

Introduction

This study may be an example of a national literature review or an example of comparative literature researches. It is being an example for national literature is more about the novel's belonging to Turkish literature. However, as the subject of the novel is love and two different works of both eastern and western literature are compared in the work, our work can be included in the field of comparative literature review. Those who are the first to work in the field of comparative literature are "immigrant" researchers like Rene Wellek, Harry Levin, Leo Spitzer, and Roman Jakobson.¹ Comparative literary studies can be carried out in different fields such as genre, form, source, myth, and theme. We will strive to compare how the theme of love is perceived in two different cultures ² with a thematic approach, without

resorting to the field's theories, methods, scope, and practical debates. While comparing this concept, it is necessary to have a comprehensive reading about how love is perceived in both eastern culture and western culture. However, it is known that, in one article and in an integrated structure, it is impossible to express the understanding of love which constitutes almost the majority of all the literatures despite all the readings. In both cultures, besides literary products such as poems, novels, theatres, mesnevis, and etc. which are written in volumes, philosophical works, researches and studies show that love needs such a comparison. It is obvious that this article is very inadequate to meet this need. However, it can be said that this is a well-intentioned step on the road. They are called it good intentions, because in such comparative studies which are made earlier it seems that there is usually an "imperialist" or "orientalist" attitude. For example, Harry Levin's seminars, titled "Audience Criticism," have been criticized by his student Paul De Man as being "Western Centrist". The "homosexuality"

¹ Jale Parla, "Kuruluşundan Bugüne Karşılaştırmalı Edebiyat", Kitap-İlk, Nisan 2008, S.115, s. 85-91, s. 85.

² İnci Enginün, Mukayeseli Edebiyat, Dergah Yayımları, İstanbul 2011, s.19

criticism of Divan Literature is one of the most widespread and first instance of this attitude.

This article will first focus on the general definitions of love, then the ways of handling love in Eastern culture will be examined, then the understanding of love in Western culture will be told. Before handling the novel "A Love Adventure", which was formed by the consideration of these love concepts, the love concepts of Andre Gide's "Narrow Door" and Necip Fazıl's "Dar Kapi" (*O ve Ben* in later prints) the name of which are mentioned and which are frequently quoted in the novel will be included. Finally, *A Love Adventure* will be evaluated in an integrated structure.

While Aragon says, "There is No Happy Love", Rougemont says, "There is no written history of happy love." Indeed, both in the Western civilization and in the Eastern Civilization, that the history of unhappy loves has been written draws attention. Leyla and Mecnun, Kerem and Aslı, Tahir and Zühre, Hürev and Şirin, Yusuf and Züleyha, Romeo and Juliet, Heloise and Abelardus, Portuguese Nun and her lover, all adventures of Don Juan or Casanova, all versions of Tristan and Isolde, Carmen and Don Jose, it is not difficult to turn to an endless list in the case of unhappy couples, they show us the black lists of the love.³ Love is a world despite all these painful and separate love adventures. It is defined as a meaning and a secret on the universe.

From this point of view, love has a variety of traces in every heart and culture. According to Sufism, love is an element that exists before creation. It is an indispensable source for every society and every literature from north to south, from east to west, because it exists in every heart. However, understanding of love has been a challenging, but intriguing, enthralling subject in terms of comparative literary researches, since it is constantly changing over time, is perceived and expressed in many different forms from culture to culture.⁴

Love, the Arabic origin of which is 'ışk', means "violent and excessive love; giving himself/herself to his/her lover completely,

being fond of him/her that he/she cannot see any other than his/her love" in the dictionary. In the wordbooks, it is stated that the dictionary meaning of the love word is closely related to the "aşeka" which comes from the same root and means "ivy". Accordingly, this feeling is called love, because just as the ivy sucks the water of the tree it surrounds, fades and weakens it and sometimes dries it up, extreme love cuts the interest of the lover from the others except from the beloved and fades him/her away.⁵

Different definitions of love are made in both eastern and western cultures. What is love? When the question is asked, many complicated and complicated worlds are introduced. Many questions emerge autochthonously. Below are some examples. Can the description of love be made? Is it a noble sentiment or insanity or disease? Does the lover need the beloved? What is the love of Allah? Can the man fall in love with Allah? In this way, there can be many different reasons for the emergence of love. This adventure, which usually begins between a man and a woman, can reach different dimensions.

Love in the East

Besides the eastern sense created by the pure Islamic civilization, the autochthonic civilizations such as Indian, Chinese, Egyptian are also being evaluated in the east. Before entering into the understanding of love in Islamic culture, it is necessary to briefly touch on the concepts of love in other eastern civilizations. For example, as Yusuf Çetindağ stated in his book "On Love"; In Hindu culture, love creates an intellectual background in itself. So much so that love interpretations become philosophical over time. Love is quite plain in *Vedas* dating back to 12th century BC. Pantheistic thought develops during Brahmanism; it is said that god Brahman has turned into existence, that is, Atman, and Brahman must be searched in the Atman. The sharpest corner of Hindu thought is Buddhism and Nirvana. The purpose of Nirvana is that the soul saves from Samsara (Tenasüh) and cannot enter a body again thanks to the maturity which can be obtained in the life of the world and that

³ Enis Batur, "Aşk Üzerine Marazi Bir Deneme Daha", *Cogito*, Bahar 1995, s. 4, ss 5-8, s.5

⁴ Lourent Mignon, "Işk ve Aşkın Buluştuğu ve Ayırtıldığı Yer: Nizâr Kabbâni ve Cemal Süreya'nın Şiirinde Sevgili Mesaj" *Doğu Batı Dergisi*, Doğu Batı Yayınları, Ankara, S. 26, 2004, ss, 117-133, s. 118

⁵ Diyanet İslam Ansiklopedisi, Aşk Maddesi, C: 4, ss 11-21, İstanbul 1991, s. 11

it is saved from Samsara (Tenasüh). This can be possible through knowledge and love. In the Hind civilization, women love (that is, human love) is possible only if it does not interfere with God's love. Two different views are expressed in *Sutras* on the creation of women. As can be understood from all the narratives, there are two concepts of love in Indian civilization: Pantheist love and woman love.

Egyptians are the first to use "love" word in written language. The language of fifty-five songs of love that are supposed to belong to B.C. 13th century is the Ancient Egyptian language. It is possible to transcend paths by truth love, heart cleansing, and turning away from the blessings of the world. In ancient Egypt, there is human love besides this kind of philosophical love. The first god in ancient Egypt is the goddess Isis and she is female. After Isis comes the male god Osis. All the Pharaohs descended from these gods. In ancient China, there are two different views about love: Confucianism and Taoism. Confucius is a teacher and discusses love in terms of logic and ideal society. He shows more confident thoughts about love. Taoism is a more mystical system of beliefs, and the essential thing is that man reaches God, who is in the universe. Zoroastrianism and Manicheism, which are Eastern religions, also deal with love. In these religions, which are known as the dualism religions, life passes through divine light-atrocity or good-bad struggle. The superiority of goodness and the attainment of unity are reached through a deep knowledge. Wisdom and knowledge are reached through love.⁶

Love has a tremendous written culture in the Islamic civilization. So much so that the Divan literature, which is one of the areas where Arab, Persian and Turkish poets push Islamic civilization over the top, is a mystic literature when it is considered in the widest frame⁷ and it is full of declaration of love from beginning to end.⁸ It is known that besides Islamic sources, Plato's views on love also feed this understanding of love. This understanding which has taken the name of Platonic love in the literature affects many Muslim philosophers

and sufis. Most of these sufis have expressed this Platonic love in the form of mysticism or divine love through the straining of their own worldviews.⁹ Although the first great Sufis used words such as "Hub" and "fondness" which are in the Qur'an instead of love,¹⁰ the number of sufis who interpret the affection or violent affection which are written in verses such as "Allah loves them and they love Allah" (Maida / 53)¹¹, "Believers love God more violently" (Bakarah / 165) as love isn't low.¹² In addition to the Qur'an verses, it is seen that the hadiths moderately approach to love concept. Apart from these, many Islamic scholars have written independent works on love from the viewpoints of Qur'an and Hadith. Ibn Sina, Ihvan-i Safa school (11-12th century), Mevlana, Yunus Emre, Ibn Arabi, Ibn Hazm, Imam Gazzali, Ibrahim Erzurumi and so on are the first to come to mind. While a large majority of them see love as a psychological case, some others base the existence of love on nature.

One of the most comprehensive studies on love is Ibn Hazm's (M. 1063) *Güvercin Gerdanlığı*. He defines love as the attraction of divided souls. Instead of bringing love to a divine level, he left it on a human and spiritual level. In this work, the love is divided into three. 1. Natural love is the love of the populace, 2. Spiritual love resembles the beloved. 3. Divine love is the love of Allah to His creatures, and the love of His servants to Allah.¹³ The Sufis investigate the love in two types: "metaphorical" and "true". If we define these concepts in the most abstract way; metaphorical love is loving a temporary one. True love is the loving of the absolute being, namely Allah.¹⁴

Apart from these, Islamic thinkers such as Muhasibi, İhvan-i Safa, al-Mesud, Serrac, Ibn Sina, Ruzbihan Bakli, Ibn Fariz, Ibn Arabi, Al-Jawziyye, Said Nursi also wrote articles dealing with love from various angles. For example, according to many in the school of İhvan-i Safa, Allah is the first beloved, and all beings desire

⁹ Beşir Ayvazoğlu, Aşk Estetiği, Ötüken Yayıncılık, İstanbul 2000, s. 61.

¹⁰ Ayvazoğlu, age, s.62.

¹¹ Kur'an-ı Kerim.

¹² Çetindağ, age, s. 105

¹³ İbn Hazm, Güvercin Gerdanlığı Sevgiye ve Sevenlere Dair, (Çev. Mahmut Kanık), İnsan Yayıncılık, İstanbul 2011.s.33-46

¹⁴ İhsan Soysalı, Tasavvufta Aşk, Rağbet Yayıncılık, İstanbul 2015, s.34

⁶ Çetindağ, age, s. 99-101

⁷ Walter G. Andrews, Şiirin Sesi, Toplumun Şarkısı, (Çev: Tansel Güney), İletişim Yayıncılık, İstanbul 2008, s. 81.

⁸ İstenker Pala, "Âh Mine'l-Aşk Aşkın Öz Yurdu ve Has Bahçesinde bir Temasa", Cogito, Bahar 1995, S. 4, ss. 81-102, s.81

Him, go towards Him, and all things turn to Him.¹⁵ Ibn Arabi emphasized the metaphysical nature of love in his works and stated that the source of the charm between man and woman is Allah and the passion he/she desires for His creatures. He says that in order for his sexual instinct not to be used as a trap by the devil, natural love must be completed with a marriage. But spiritual / divine love is not about the body.¹⁶ According to Ghazali, those who know Allah love Him and as the recognition increases, love also develops and strengthens. This affection is called love.

Hallac, who is the first in the history of Sufism to understand the love as pain and suffering and to express it in this way, explains the divine love with the example of propeller and candle in his book *Kitabü't-Tavasin*. Propeller's seeing the light of the candle is "ilme'l-yakin", approaching it and feeling the heat is "ayn al-yakin", burning in the fire and becoming ashes is "hakka'l-yakin"¹⁷

According to Bakli, the universe has come into existence after it is manifested with the love of Allah. This vision, which came from Hallaç and found a beautiful expression in Bakli, later became the point of action of the Sufis who dealt with the issue of love. The infinite and common love that surrounds everything in the Sufism has been reached from here. According to this viewpoint, Allah is in love with the Prophet Muhammad and the Prophet Muhammad is in love with God.¹⁸

Love in the West

It can be said that although there are different images of love in the eastern culture and civilizations, divine love is in the centre. In ancient Greece, which is the basis of Western civilization, however, true love can be experienced between God-man and man-man. A love between a man and a woman is impossible, because there is no connection between man and woman except reproduction. Bauman also states that even after the emergence of Christianity, there cannot be a

long time of romantic love between two genders as we now understand, and he also states that reproductive sexuality is dominant in this period. The establishment of love as a romantic and personal feeling is a situation related to post-Enlightenment Romanticism, according to writers such as Mary Evans and Bauman.¹⁹ When it comes to the love of God or philosophical love, ideas in this regard are very advanced in Ancient Greece. Only through losing consciousness can human being reach Dionysus. Pythagorean (570-496 BC) is the only thinker who believes in the role of the love in society in ancient times and values the woman. The classification of love in concrete and abstract formations dates back to Socrat and his student Platon (428-347 BC). According to Platon, abstract love is a philosophical love and it is felt towards the idée of love. Concrete love is the result of coercion and it is a love that a person feels for a concrete existence. So it is not real. According to him, human love is the desire to search for the separated part of itself and to be one again. Platinos develops abstract love and says that man can live abstract love or love of God in a mystical contemplation and this can be succeeded through love.²⁰ Love brings the desire to integrate with the object it is in love with. In Christian mysticism, the goal is 'unio mystika', namely to integrate with the God. In the Sufi understanding under the influence of Islamic religion, the struggle of the believer goes towards 'ultimate union' namely being a "body" with God.²¹ As can be understood from these expressions, western culture, originally influenced by Platon's thoughts, also treats love in a similar way to eastern culture, which is influenced by Platon's thoughts. However, in the later periods, a different concept world is passed on for the concept of love in western culture. According to Descartes and Spinoza, the classic western philosophers, love is a passion. Through this passion it realizes the cause of existence. It gets rid of egocentric life and provides moral benefit. According to Corneille, the essence of love is not weakness and sexuality but honour. The definition of love

¹⁵ Sadık Yalsızuçanlar, M. Fatih Birgül, Aşkın Halleri, Sufi Kitap, İstanbul 2013. S. 51

¹⁶ Ayvazoğlu, age, s. 64.

¹⁷ Hallac-ı Mansur, Tavasin Enel Hak, (Çev: Yaşar Günenç), Yaba Yayınları, 6. Basım İstanbul 2012, s.20.

¹⁸ DIA, Aşk Maddesi, C: 4, s. 13, ss 11-21, İstanbul 1991

¹⁹ Belkis Ayhan Tarhan, Funda Bekâr, "Batı Dolayımıyla Aşk Temsilleri: Romantik ve Seyirlik Aşk Hikayeleri", Doğu Batı Dergisi, Doğu Batı Yayınları Yıl 7, S. 27, 2004, Ankara, 235, ss. 233-247.

²⁰ Çetindağ, age, s. 101-102

²¹ Yıldız Ecevit, Kurmaca Bir Dünyadan, İletişim Yayınları, İstanbul, 2013, s. 162

changes after the introduction of romance. According to Arthur Schopenhauer; "Love, however far away from worldliness, is actually a raunchy stimulation."²²

Apart from these, there are many documents which emphasize the frequency of homosexual relations in Ancient Greece. It is a well-known fact that ancient Greece is a "gay" paradise and that the "lesbian" expression, which is also female homosexuality, is based on the island of Lesbos (Mytilene) in Ancient Greece. In short, active homosexuality is a common tendency in Greek and Roman texts.²³

According to Cabalism in Judaism, in order to return to the divine, namely their original homeland, souls have to cleanse and purify themselves and also they have to suffer a lot to know where they came from. And for this, they have to love people and Allah without fear of Him and without expecting any benefit; they have to recognize Him with the light of heart. Only through this heart light and love can the spirit be stripped of its own self and reach its source.²⁴

There is a text with the name of the Song of Solomon (the Song of Songs) in the Torah. This text is far away from the religion, doesn't express even the name of the God and is a text of love yet more of eroticism. Although this text is controversial and problematic for the theologists, it is important to show literary expression of love and eroticism in ancient Israel of B.C. Almost all the text consists of a monologue and dialogue between a young woman and a lover named "The King" in several places.²⁵

In Dante, love is entirely metaphysical and therefore spiritual. The love that saves from the body becomes the strongest emotion that morality bases on. Through Beatrice, Dante cleanses from evil and completes his divine journey to the heaven with Beatrice. However, over time, in the Western thought, the direction of love followed a path towards body rather

than soul.²⁶ For instance, the product of the Spanish genius, the pleasurable and immoral Don Juan myth has been one of the greatest myths of world literature. At Moliere's Don Juan, the writer describes Don Juan as one of the most unscrupulous, the most ferocious, the demon himself who doesn't believe in the heaven, saints and the god and who is so reckless and impertinent that he can marry everybody in order to satiate his soul.²⁷ Don Juan, with his hot-blooded nature and unlimited emotions, turns himself into a sensual love, that is, sexuality. In Tirso's drama, there is a strong theological dimension that enables us to say that Don Juan doesn't have a problem with humanity; he has a problem with Catholic thought.²⁸

Stendhal likens the love to that vast expanse of lights called the Milky Way, which is formed by the gathering of billions of tiny stars, most of which are hardly visible nebulae. He defines love as a "mental illness" or "madness". He divides love into four groups; passion love, pleasure love, sensual love and vanity love. He sees love as the need and melancholy of sixteen-year-olds. He defines seven stages of love through the feelings of a man for a woman or the feelings of a woman for a man.²⁹

In Romeo and Juliet, the most famous love story of the West which is known by the East, Romeo was in love with a woman called Rosaline at first and his love became a legend. Juliet is still a 14-year-old girl and her family wants her to marry Paris the Earl. Romeo attends the party organized for this event on the insistence of his friends. He falls in love with Juliet whom he sees at the party. In the same way Juliet falls in love with her. The story ends with the death of both Romeo and Juliet.³⁰ This great love story is the story of the eternal love that a woman and a man feel toward each other.

Many scientists accept that there is an absolute connection between love and

²² Çetindağ, age, s. 104

²³ Paul Vayne, Roma'da Eşcinsellik, Batıda Aşk ve Cinsellik, (Der. Georges Duby) İletişim Yayınları İstanbul 2015, ss. 77-85, s. 79

²⁴ Çetindağ, age, s. 103

²⁵ Jean Bottero, Her Şey Babil'de Başladı, Batıda Aşk ve Cinsellik (Der. Georges Duby), İletişim Yayınları, İstanbul 2015, ss19-49, s.40

²⁶ M. Mukadder Yakupoğlu, Batı Düşünçesinin Temel İlklemi Olarak Aşk ve Cinsellik, Doğu Batı Dergisi (Aşk ve Batı), 2004, S. 27, ss.13-27, s. 16

²⁷ Jean-Baptiste Poquelin Moliere, Don Juan, (Çev: Ayberk Erkay), Mitos Boyut, İstanbul 2011, s.7

²⁸ Robert Laffont, Don Juan Mitosu, Batı Düşünçesinin Temel İlklemi Olarak Aşk ve Cinsellik, Doğu Batı Dergisi (Aşk ve Batı), 2004, S. 27, ss.97-111, s. 97-99

²⁹ Stendhal, age, s. 44

³⁰ William Shakespeare, Romeo ve Juliet, (Çev: Özdemir Nutku), İşbankası Yayınları, 5. Basım İstanbul 2012.

sexuality; but there are different biological, psychological, and cultural evaluations about the quality of this connection. Psychoanalysts and their pioneer Freud didn't study love, but sexuality, which stood in a very different place. Sexuality, however, is an instinct, a biological necessity, a condition related to the inner needs of the human body. It occurs entirely as a result of biological secretions. The moment the need is fulfilled, the object is no longer important. In sexuality, the object is a biologically relaxing element. None of these situations are seen in love.³¹ Many philosophers from Platon to Schopenhauer, and many leading psychologists from Spencer to Havelock Ellis and Freud, have argued that there is sexuality in the origin and nature of love.³²

As a result, the concept of love in the West is expressed in four different words: One of them is Eros; Eros is used to express sexual love, passion and hot-blooded love. It is a kind of love associated with lust. The second is Stergo; this love is used when expressing the pure love between parents and children. The third is Phileo; this love expresses friendship and spiritual family love. The fourth is Agape; this love is very common in the New Testament, and it tells the love of the God towards His servants. It has been used 116 times in the New Testament. It defines God's love for His Son and His servants. This is the love that always gives, never expects anything.³³

Straight is the Gate

Andre Gide was born in Paris on November 22, 1869. His father is a Protestant; his mother is a strict Catholic. When he lost his father at the age of eleven, the pressure of his mother on him increased more. At the age of 15, he wrote the Notes of Andre Walter, which he dedicated to his cousin Madelaine Rondeaux, whom he was in love with and called Emmanuelle in his diaries. His completed and published the work in 1890. Two years later he wrote Andre Walter's poems for the same reason. Between 1916 and 1919, he experienced a religious crisis. In 1924, the first edition of *Corydon*, in which he bravely defended homosexuality, was published. Towards the last years of his life, he

³¹ Özcan, age, s. 14

³² Özcan, age, s. 14

³³ Çetindağ, age, s. 105

regards this work as his most important work. In 1929, he began to move away from the religion and got closer to the communists. On June 20, 1936, he spoke at the funeral of Maksim Gorki. After his work "The Return of the USSR", the communists blamed Gide for betrayal. Gide, who travelled to many countries and visited many countries, died on 19 February 1951 in Paris.³⁴

The hero of the Strait is the Gate is a fourteen-year-old who confuses happiness and virtue and who loves the struggle to obtain love rather than love itself. His love for Alissa forces him for such a life. The writer becomes aware of his own consciousness, accompanied by sudden internal enlightenment. It constitutes a character "who is introverted, who couldn't bare anybody, who is in expectation, who isn't interested in others, who isn't challenger and who does not think of any triumphs that doesn't interest him"³⁵

The hero adheres his struggles and merits to Alissa in a mystical manner. Alissa is aware of the hidden talent in Jerome. She thinks that one day he will be very important near the God. It requires trust, support and love. Although Jerome told at first that his mother was next to her, he tells her mother to abandon her, so she must be with her. Alissa says, "We all have to reach the God alone." According to Jerome, Alissa is the one showing the way to the God. Alissa tells Jerome not to ask for any guidance other than Jesus.

In Jerome, the desire to find God is the basis of coming together with Alissa. He prays to God to unite him and Alissa. He sees the unity with God as the unity with Alissa. He says "Coming together overwhelmingly for the common thing you admire. It seems to me that the reasons for my admiration to what you admire is that I can just find you there again." (p.28) Alissa says that the love of God in Jerome is not a pure admiration. There is only one significant side of the heavens for Jerome and it is the hope to find Alissa there, because Jerome is in love with Alissa with an extreme passion. "I couldn't find any reason other than

³⁴ R. Martin Du Gard, *Yaşamöyküleri Andre Gide*, (Çev: H. Necmi Öztürk) Payel Yayınevi, İstanbul 2004, s. 9-16.

³⁵ Andre Gide, *Dar Kapı*, (Çev: Buket Yılmaz), Timaş Yayınları, İstanbul 2011, s. 23 (Note; The citations in the text will then be taken from this edition and only page numbers will be given.)

my love to live, I couldn't think anything else other than her, I did not expect anything, and I did not want anything other than what it would come from her." (p.65) In return, Alissa writes a letter to Jerome's aunt and says "Every day, I am thankful to God that He approximated both of us to Himself at the same time." (p. 68) It is understood from the letters she sent to Jerome that Alissa also felt a great love for him. After completing the military service, Jerome meets Alissa. But he does not feel an intimacy like the previous one. After spending a few days with her, he returns to Paris. Meanwhile, he gets a farewell letter from Alissa. In the letter, Alissa says, "Goodbye, my brother, whom I love very much. May God save you, guide you. Only He can be approached without being hurt." (P.87) According to Alissa, the soul that is passionate to God can only fall into the virtue with a natural nobility, not in the hope of winning a prize. Alissa, who re-read Pascal's books, only remembers the saying of Jesus "The one who wants to save his life will lose Him" (p. 102). Alissa and Jerome break up.

Büyük Kapı (Wide Gate)

Necip Fazıl Kisakürek describes the author's life in this work, which he first published with the name of *Büyük Kapı* and changed its name as *O ve Ben* in the later editions.³⁶ He mentions his mentor Abdulhakim Arvasi and the changing process of his life. The first part of the book carries the name "Until the Recognition (1904-1934)". This section is divided into sub-headings within itself. The second part is named "After Recognition (1934-1943)". This section has its own sub-titles, too. The third part of the book is titled "Since That Day (After 1943)". At the end of the book there is also the chapter "Contents".

Necip Fazıl writes the first part of his work to emphasize the way to his Master and the spiritual moments along the way. This section consists of simple items and decorations written for this purpose. According to the writer himself, he is in an evaluation process where he seeks for a majestic, unformed and unstructured life and an ideal life-long experience until he

³⁶ Necip Fazıl Kisakürek, *O ve Ben*, Büyük Doğu Yayınları, İstanbul 2011, (Note; The citations in the text will then be taken from this edition and only page numbers will be given.).

reaches his thirtieth birthday, namely he meets the Grand Saint. (p. 38) Necip Fazıl lives the stage of seeking Him during this period of his life.

Necip Fazıl is writhing in the spirit suffering even when he lives a bohemian life (p. 45). In the last year of the Maritime School, he falls into a moral and material misery. It tells about the bohemian life during his Paris years. He returns to Istanbul and takes various duties in various banks. In the meantime, he lives in a barracks in Beylerbeyi. Now, he eludes of bohemian life and is in the curiosity of comfort and decoration. (p.75)

In his first lesson, Abdulhakim Efendi tells Necip Fazıl: "This can't be succeeded through a book. It can't be succeeded through the wisdom, either. Can you ever find the flavor of your meal with a cutlery?" (p.93). The nine years of conversation with Necip Fazıl begins on this occasion. For Necip Fazıl, a mentor is an absolute necessity to reach Allah (p.102). According to Necip Fazıl, spiritual loyalty is "Beginning of being mortality in Allah, the state of being mortal in mentor". Necip Fazıl believes that the individual who is in the way of reaching Allah on the path of Sufism absolutely must associate himself with a guide. (p.150)

Necip Fazıl also has the idea that mysticism and sectarian ideas lead to wrong results in the hands of the wrong people. He has also heavy criticism on this subject. The expression "immature zealot, vulgar blind follower" is perhaps the most inclusive criticism in this area. Apart from this, when the occasion arises, there are violent criticisms against some sheikhs, separating the real ones from the untruthful ones. He sets his own sheikh apart from the others.

Bir Aşk Serüveni (A Love Adventure)

Tanpinar describes the concept of love in Turkish literature (divan literature) with the palace metaphor. For example, the beloved, namely the darling, does not love, she accepts to be loved like a kind of natural tax. If she wants, she pays a compliment and does the favour. She has also beneficences like an emperor. Just as the palace is absolute and arbitrary will, even a whim, the beloved is

freewill which has coyness.³⁷ But this understanding of love, over time, shows an evolution from the divine love to the bodily love. While the general tendency has divine love dimension in the context of Divan literature, the change in the axis of thought that started with Tanzimat and Servet-i Fünun also affects social and individual life. The sense of divine love, which is frequently discussed in literature, is surreptitiously replaced by a bodily love in the time of Tanzimat and Servet-i Fünun. This process, which started with homeland love, turns into an obsessive love for women in Servet-i Fünun novels.

Since the second half of the 19th century, Turkish intellectuals have taken a different view of the world they live in, since they have put an educational function in creative literature. The aim of the literature and art is no longer to reach Allah, the source of everything, but to convey the events that develop in the world that are perceived by the senses and to canalize the community. In response to mysterious loves, human love enters the literature emotionally and physically. This situation doesn't get ahead in poetry which has a fundamental tradition, but in prose, especially in novel types taken from western literature.³⁸

With the declaration of the Republic, women and sexuality issues are even more visible in the works. Many authors like Refik Halit, Nazım Hikmet, Bedri Rahmi, Cahit Külebi, Cemal Süreyya, Edip Cansever, İlhan Berk, Ataol Behramoğlu, Can Yücel, Yaşar Kemal, Kemal Tahir, Attila İlhan, Necati Cumali, Sevgi Soysal, Füruzan, Pınar Kür, Tezer Özlü, Erhan Bener, Büket Uzuner, Duygu Asena, Adalet Ağaoğlu, Metin Kaçan have written about this sexuality and love in their works. This situation shows that in the Turkish literature, towards the recent years, the material dimension of love is taken into consideration. There are, of course, some writers who stand against this general tendency. One of the writers that stands against this is Burhan Günel with his work "*Evet Aşk*". It is a book in which only love exists.³⁹

Besides this, Mustafa Miyasoğlu's *Bir Aşk Serüveni* is another novel that can be evaluated

³⁷ Ahmet Hamdi Tanpınar, Ondokuzuncu Asır Türk Edebiyatı Tarihi, Dergah Yayınları, Dergah Yayınları, İstanbul 2012, s.6

³⁸ Mignon, agm, s. s.119

³⁹ Ecevit, age, s. 168

in this context. It shows a characteristic that can be articulated especially to the understanding of love of divan literature.

The work, which was published in 1995 and was awarded the "novel of the year" by the Writers Union of Turkey, is based on a love relationship. It has been written to describe the metaphysics of love.⁴⁰ For this purpose, as the writer expresses, the heroes of *Bir Aşk Serüveni* comes to life in *Pancur* story which was written 22 years ago and they are seen there with their passion and interest. In this respect, it is stated that it is necessary to start with this story in order to analyze the novel better and to perceive the outward-facing of the interest in the young girl Asuman's changing herself.⁴¹

Miyasoğlu writes the following sentences about love in the article entitled "Serüvenin Serüveni yahut Romana Dair Birkaç Söz (The Adventure of the Adventure or A Few Words About Romance)" at the entrance of the novel; "Love and similar passions do not exist only between two genders. Love has a divine dimension besides humane dimension. When human beings try to realize themselves, they reassess themselves in the face of both their creators and the environment they live in. This is an ontological matter and it is a humanity matter concerning everybody systematically and dispersedly as much as a problem concerning the science of existence. Every culture treats it in a different way and literary works interpret what has happened."⁴² As it is understood from these expressions, the novel focuses on the theory that love exists in similar ways in different cultures. For this reason, he expresses that the novel or novels do not only tell a love story, but they are in an effort to interpret how the love story has turned into an adventure through various interests, passions and connections.

At the beginning of his novel, the author uses an expression that reveals the similarity between his work and the work of Sheikh Galib's *Hüsne ü Aşk*. There is a parallelism between the events in *Hüsne ü Aşk* and the events in this work. "This adventure of love that

⁴⁰ Mehmet Törenek, "Bir Aşkın Serüvenini Okurken", Yedi İklim Dergisi, C. 10, S.72. Mart 1996, ss75-77, s. 75

⁴¹ Törenek, agm, s. 75

⁴² Mustafa Miyasoğlu, *Bir Aşk Serüveni*, Ötüken Yayıncılık, İstanbul 1997, s. 7 (Note; The citations in the text will then be taken from this edition and only page numbers will be given.)

Asuman and Ekrem have experienced is a bit different from the stories in which we have seen many similarities from Kerem and Aslı and onwards. That is why I can repeat what Sheikh Galib said about the events in *Hüsün ü Aşk* for the adventure which is told in this novel: "This is a different adventure ...". The author attaches importance to the amendments of his work and the changes which the heroes of the novel have experienced. And he expresses this situation with Tanpinar's "continuing by changing, changing by continuing" words. (P. 8)

The novel consists of three main parts. Separate Worlds, Itinerary Thoughts, Love and Enlightenment namings are directly related to the plot. In addition, the novel has been subjected to a separate division as one, two, three...and this numbering continues throughout the novel until fourteen. Separate Worlds includes one-four, Road Thoughts includes five-ten, Love and Lightness includes eleven-fourteen subsections.

In the Separate Worlds section of the novel, the writer speaks about various aspects of heroes while introducing them. For example, Asuman studies dentistry and is the fifth grade. She is a girl who lives under the pressure of her parents and who has been depressed while she is in her senior year. She experiences the same depression situation when she breaks up with Ekrem in her senior year at university. Ekrem is a young person who studies law. Ekrem is also the most important poet of Edebiyat Dergisi (Literary Tower) magazine, which is issued by Asuman's literature education teacher Feride Hanım. Asuman asks Feride Hanım for help to improve her relationship with Ekrem. Feride Hanım also mentions Faruk, another employee of the magazine. He is a multicultural and hardworking one. Another hero of the story is Sevim, the daughter of Mrs. Feride, whom Asuman communicates. At the beginning of the novel, Asuman does not yet have the idea to change. In an environment where they talked and discussed with his socialist-minded friend Rasih, Sevim asks Rasih the question, "How does one think when there exists nobody?" She thinks this question by comparing it to the small child's waiting for the white ship and his increasingly desire to become a fish. By the way, she remembers Ahmet Haşim's verses *I wish I were a reed in the lakes*. Among all these confusions, Asuman cannot comprehend what kind of change she desires.

Ekrem speaks of impossible love in his poems and takes refuge in loneliness. Ekrem's close friend Faruk tells us that some solitude is destiny. In his new review, Rudyard uses Kipling's saying 'The East is east, The West is west' as epigraph. He writes that the people of the separate worlds cannot get reunite with each other. He shows Kerem and Aslı as examples of this. According to Feride Hanım, the separation of Ekrem and Asuman is the shyness which is caused by the difference of culture and lifestyle. He explains this by conveying it to the dimensions of the conflict of religion and civilization that Kerem and Aslı have experienced. The love affair, which is born from the lovers' not being able to come together and which is one of the main themes in many literary works both in the east and the west, constitutes one of the main ideas of this work. At least the starting point begins here. Because the arrival point of the lover who does not come together with his beloved is divine love in the eastern story tradition. Ultimate union is completed with the divine. While Ekrem is suffering from a love affliction and eventually going to love and enlightenment, it should be regarded as the beginning or desire of divine love tendency.

Due to the pain of humane love, Ekrem pines away day by day and he perpetually walks around in a distracted and miserable manner. Ekrem is recommended to go to his hometown to get rid of this situation. This state of Ekrem resembles Kerem's situation in the tradition of classical story. Faruk sets this analogy in the novel. He modernizes the story of Kerem and Aslı by way of Ekrem and Asuman. The obstacle between Kerem and Aslı is religious difference. The most important conflict between two lovers, one being a Muslim and the other Christian, is the conflict of religion. In this story, Kerem wants Aslı to become a Muslim whenever they meet. However, he resigns himself to the tricks and sorceries of the Monk, namely Aslı's father.⁴³ According to Kaplan, the tragedy of the Kerem and Aslı story is that Kerem gives importance to love but Aslı's father gives importance to religion.⁴⁴ On the other hand, Faruk interprets the difference

⁴³ Ali Duymaz, "İncil ile Furkan Arasında Bir Aşkın Hikayesi: Kerem ile Aslı", Doğu Batı Dergisi, Doğu Batı Yayınları, S. 26, 2004, Ankara, ss. 137-159, s. 142.

⁴⁴ Mehmet Kaplan, Türk Edebiyatı Üzerine Araştırmalar 3 – Tip Tahlilleri, Dergah Yayınları, İstanbul 2007, s.144.

between Ekrem and Asuman as environmental and cultural difference. Just like Aslı, it will be Asuman who accepts the difference of environment and culture and agrees to change it.

Kerem has given importance to his prayers since he went to his hometown Kayseri – we should remember that Kerem also went to Kayseri in order to come together with Aslı – and sometimes he goes to the mosque for his prayers. He thinks that he should make up his mind. As an alternative to Kipling's earlier statement, Ekrem remembers the verse in the Qur'an: 'Both the East and the West belongs to Allah'. However, according to Ekrem, who draws attention to the unity of life that exists between east and west; 'In the modern way of life, neither the East can stay as the East any longer, nor the West can stay the West any longer. Those who live differently from the rest of the world are the ones who live in primitive life conditions, who cannot escape tribalism and who are the real Sufis. In this context, the author takes a biblical quote of a preacher from Andre Gide's *Straight is the Gate* novel as an example of handling the East and the West in a close frame. We can call it intertextuality. It is a process which pass from the *Bible* to the *Straight is the Gate* novel, and from there to the novel of *Bir Aşk Serüveni*.

"Strive to enter from the narrow gate, because a wide gate and a wide road lead people to pass away, and passers-by are very frequent; But the door that leads to life is narrow, the road is tight. (p.67) According to the writer, this verse suggests a complete Christian suffering and world view. The author establishes a mutual relation between Ekrem and Jerome, the hero of the novel *Straight is the Gate*. The author has established a mutual relation between Ekrem and Kerem before, too. In this sense, he is trying to express the universal dimension of love. Love is experienced in similar forms in both the east and the west. According to the writer, love psychology produces human types very similar to each other, but there is a difference between Ekrem and Jerome. There is a cultural and environmental difference between Ekrem and Asuman while there is no cultural and environmental difference between Jerome and Alissa.

Ekrem is envious of Jerome and Alissa's love, but makes a comparison and interrogation in himself. He stops comparing their love to his love. "The only common thing is love and handling love in the sense of religion." Although he admits that he can learn something from their adventures, he thinks they are Christian westerns. And when he thinks about the reason why Muslims are not interested in this issue, he remembers Leyla and Mecnun, Kerem and Aslı and so on. Ekrem wants to make a comparison between Andre Gide's *Straight is the Gate* novel and Necip Fazıl's *Büyük Kapı* novel. By this comparison, he wants to reveal the manifestations of love emotion in two different religious cultures (p.76).

Mr.Emin, another hero of the novel, encourages Ekrem on this issue. According to Mr.Emin, the feeling of love in the West is one dimensional, but our mystic culture has enabled both love and life to be presented in a multidimensional manner. Leyla and Mecnun are unspoiled in this regard (p.76) Among these discussions, Mustafa Miyasoglu emphasizes the necessity of studies by literary scholars about how love appears in different cultures. In this respect, in many parts of the novel, he continues to make comparisons with eastern love tradition by making quotes from *Straight is the Door*. The writer establishes a similarity between his own sense of love and the sense of love in *Straight is the Door*. "My God, you know well that I need him to love you." This sentence in Alissa's diary shows how first Christians get confused between their thoughts and desires. "My God, give him to me in order that I give my heart to you." Alissa writes like this in her diary, and on the other hand, in order to comfort Jerome, she directs him to be a saint by saying "we are not born for happiness" (p.94).

Ekrem reads Necip Fazıl's *Büyük Kapı* after *Straight is the Gate* novel. The book is like a biography. Everything is classified according to the sheikh that Necip Fazıl called the 'great door'. On the last pages of the book, Necip Fazıl says to his master: "Open the door, open it now! Ask for permission from Allah and open it widely!..." (p. 99) Ekrem thinks that the change in Şefik, another hero of the novel, can take place both in himself and in Asuman. Now he always writes letters to Asuman. The author expresses his ideas through these letters. Ekrem

is also, in a way, the spokesman of the writer in these letters. He writes short evaluations about novels such as *Dar Kapı*, *Yalnızız*, *Dokuzuncu Hariciye Koğuşu*, *Huzur*. He expresses his ideas on love.

Asuman evaluates the letters sent by Ekrem with Mrs. Feride in the Edebiyat Kulesi (Literary Tower) magazine. Ms. Feride is a guide for them to themselves. It focuses more on the idea that Asuman should change for her love. During this change, however, Asuman states that she is uncomfortable with the Muslim typology in Fatih district and she does not want to be like them. Feride says that there are Muslim groups like Kubbealtı Community and Cerrahi Dervish Lodge who live differently from the Muslims living there.

After returning to Istanbul, Ekrem becomes the editor of the new magazine he will issue with his friends. The title of the first editorial is "From the *Straight is the Gate* to the *Büyük Kapı* (the Wide Gate)". The following ideas are expressed in the theoretical draft of this writing. He says that even in a culture where an insane like Cemil Uncle mentions 'kutbu'z-zaman'(the greatest saint of all the times), he can't understand why intellectuals ignore such an important cultural heritage and experience of life. Although Sufism is a source that enriches our earlier literature so much, he says that he can't understand why the contemporary literature is choking between the official ideology and the novels about the village life. He also expresses that it is unexplainable that Peyami Safa and Necip Fazıl and even Ahmet Hamdi Tanpinar stay unechoic like the people coming from another planet. He can't understand why love is interpreted in many different dimensions in every culture, but is perceived only a simple sexual intercourse in our culture."(p.247). These sentences also reveal the writer's anxiety about literature.

According to Ekrem, love is one of the most important dynamics of life and the more a person puts a deep insight into this issue, the more he can create a rich culture and art environment. Ekrem perceives the love in the context of the integrity of belief and life. So he wants to compare *Straight is the Door* to *Büyük Kapı*, because they have two separate love concepts that are very different from each other, but are religious and mystical. If we want to make a critical connection between what has

been written and what has been experienced and if we want to evaluate the recent past from this point of view, we need to attach a special importance to the issue of love. (p.248)

Conclusion

Like the other branches of social sciences, the approaches that literature has put forth in the search for literary works through scientific methods are not "lawful" like the methods of natural sciences. However, literature has a number of coherent methods unique to itself. Although these aren't always taken from the natural sciences, they are still rational methods.⁴⁵ The broad and abstract subject we have dealt with has been tackled within the framework of these rational methods. As a result; love has two frames, generally divine and figurative (human) in both eastern and western cultures, sexuality dimension of the metaphorical (human) love comes to the forefront in the western mind over time, divine love understanding stays important until modernisation process in the eastern / Islamic sense, but with the process of modernization there is an increasingly tendency towards metaphorical (human) love. We can conclude that; divine love stays important both in Andre Gide's *Straight is the Gate* and Necip Fazıl's *Büyük Kapı* (*O ve Ben*), a tendency from metaphorical love to divine love which can be seen in classical Islamic literature is tried to be handled in Mustafa Miyasoğlu's novel *Bir Aşk Serüveni* and this novel has been written in order to compare eastern and western love conceptions.

⁴⁵ Rene Wellek, Austin Warren, Edebiyat Teorisi, (Çev. Ömer Faruk Huyugüzel), Dergah Yayınları, İstanbul 2011, s. 19.

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AN ESSAY ON ANACHRONISM BETWEEN TURKISH AND EUROPEAN PAINTING

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Özet

Yaklaşık 150 senelik bir geçmişe sahip olan Türk resim sanatı, 1835 yılında Avrupa'ya resim eğitimine gönderilen asker kökenli ilk öğrencilerle başlamıştır. Bu süreç günümüzde hala tüm hızıyla gelişmeye, kendini arayıp bulmaya devam etmektedir. Bu arayışın başlangıcı ise Avrupa resmine, Paris gibi dönemin önemli merkezlerine eğitim almaya gönderilen ressam öğrencilerin karşılaşıkları atölye ve sanat çevrelerine dayanmaktadır. Sanatçılar; akademilere ve öğretmenlerine bağlı kalmışlar, avant-garde sanat ortamlarına çok sık dahil olmamışlardır. Bu sebeple avant-garde – akademi çatışması Avrupa'ya gönderilen öğrencileri pek az etkilemiştir. Bu denemede bunun nedenleri, süreci irdelenip bu anakronikliğin nasıl geliştiği Türk ressamların otoportre çalışmaları üzerinden karşılaştırmalı olarak incelenmeye çalışılacaktır.

Anahtar Kelimeler: Türk resmi, Avrupa resmi, anakroniklik, otoportre

Abstract

Turkish painting with its approximately 150 years history, started by sending art students who mostly had military origins to Europe in 1835. This process is even today still in progress and painters try to find their own place and themselves. This seeking is based on Europe, especially Paris where most of the students were sent to have an art education, ateliers they attended there and art environments they faced. Painters generally committed themselves academic education and kept their distance from avant-garde. Because of that, Academic – Avant-Garde art conflict affected them so little. In this essay, this process will be examined to try out the reasons leading that, how this anachronism was formed by analysing Turkish painters' self-portraits.

Key Words: Turkish painting, European painting, anachronism, self portrait

Introduction

Accepted as relatively new, Turkish painting has emerged as an extension of the process of Westernization and modernization of the Ottoman Empire starting in the 18th century and rising in the 19th century and has begun to find a place in the history of Turkish art. The Ottoman Empire's attempts to modernise were always military-based and transformations in other institutions began to increase afterwards. During the modernisation period, military schools were reformed at first, and painting courses given in military purposes in the first Western-style military schools Imperial Naval Engineering School (Mühendishâne-i Bahrî-i Hümâyûn) (1773) and Imperial Naval Engineering School (Mühendishâne-i Berr-i Hümâyûn) (1793-94) that became significant starting points. Galatasaray High School (Galatasaray Mekteb-i Sultanisi) (1869) and Darüşşafaka High School (Darüşşafaka Lisesi) (1873) came to the fore thanks to their Western-style education and their prominent painting courses among other schools on civil base.

The first students sent abroad for painting education were military-school based painters. Twelve other people were sent to Vienna, Berlin, Paris, and London in two years as part of the programme implemented in 1835 (Tansuğ, 2012, p. 54). With the establishment of School of Fine Arts (Sanayi-i Nefise Mektebi) in 1883, the Ottoman Empire also attained a school which gave painting and sculpture education based on an academic discipline in the country. However, the process of sending students to Europe was not terminated and even continued until the first decades of the Republican Period of Turkey. Being world's art center until World War II, Paris was the busiest student city during both Ottoman Empire and the Republican Period while Munich, Berlin, London, and Rome were far behind Paris at that time. Most preferred

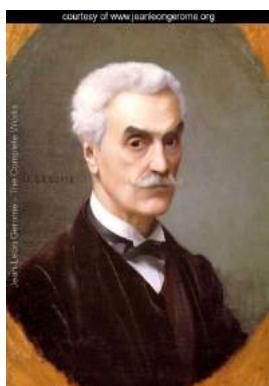
institutions in Paris were École des Beaux-Arts and a private institution, Académie Julian.

Chosen Artists and Their Works

One of the second generation painters sent to Europe, 'Şeker' Ahmed Pasha was sent to Paris on the will of Sultan Abdülaziz in 1862 when he was a painting teacher at Imperial School of Medicine (Mekteb-i Tibbiye-i Şahane) (Yetik, 2016, p. 58). As a result of a reform in École des Beaux-Arts in 1863, which declared that foreign students would not be accepted for enrollment but they could only follow the ateliers under the initiative of the instructor, he began to follow atelier of Gerome and also participated in atelier of Gustave Boulanger in Académie Julian (Artun, 2012). Moreover, it is understood that Şeker Ahmed Pasha is influenced by Barbizon school, particularly by Jean-François Millet and Gustave Courbet, especially in outdoor and landscape paintings.



Painting 1: Şeker Ahmed Pasha, Self-Portrait, Oil on Canvas, 116x84 cm, MSFAU Museum of Painting and Sculpture, Istanbul/TR



Painting 2: J. L. Gerome, Self-Portrait, Oil on Canvas, 31x41 cm, 1886, Aberdeen Art



Painting 3: G. Courbet, Self-Portrait with Striped Collar, Oil on Canvas, 46x37 cm, 1854, Musée Fabre, Montpellier/FR

As we can see, Şeker Ahmed Pasha, having a military origin as stated above, did not become distant from this discipline he was trained throughout his stay in Paris. The academic education and tendencies that Gerome gave at his atelier were the basis of his art. With the effect of the background of his chosen self-portrait, his creation of the percussive sensation of painting himself in the open air can be regarded as a slight reflection of 'en plein air' style that emerged in France at that time. However, realism and seriousness on the figure are both a result of profound education in the Academy and his previous military education. Nevertheless, in the years when Academism started to lose power in Paris and Barbizon school paved the way for Impressionism, Şeker Ahmed Pasha returned to his homeland with academic and classical tendencies.

The son of a Grand Vizier Ibrahim Edhem Pasha, Osman Hamdi Bey was originally sent to Paris to study in law school. Even though he attended law courses for a while after he went to Paris in 1857, he dropped out of school because of his curiosity in painting and started to follow Gerome's atelier at École des Beaux-Arts (Özsezgin, 2015a, p. 19). Although he was historically located in Paris with Şeker Ahmed Pasha in the same period of time, it is more appropriate to evaluate Osman Hamdi Bey in a different league since he was not a military school graduate. He was an important artist in Turkish painting with regard to using figure intensively and making it the main theme of the painting.

Following Gerome's atelier, Osman Hamdi Bey followed a different path from Şeker Ahmed Pasha.

He made the figure a focal point of his paintings and he opened a new era in Turkish painting with this approach. The painter, who did not specifically create self-portrait works but known for using himself as a model in his paintings and



Painting 4: Osman Hamdi Bey, Man with Yellow Robe, Oil on Canvas, 221.5x121cm, 1905, Istanbul Museum of Painting and Sculpture,

working with photographs, produced his works in a style that we can call Neo-classical by blending the orientalist stance of Gerome with the Ottoman culture from the previous century. Like his contemporaries, Osman Hamdi Bey did not tend to go out of Academism.

Born in 1886, Ferhaman Duran was an artist sent to Europe during the Second Constitutional Era and in a group called 'Çallı Generation'¹, in many sources. He began to paint during his years of education at Galatasaray High School and was sent to Paris in 1911 by Abbas Halim Pasha (Arlı, 2004, p. 17). Firstly, he enrolled at Académie Julian and attended the atelier of François Schommer and Jean Paul Gervais; thereafter he switched to École des Beaux-Arts and followed atelier of Fernand Cormon, like most of his contemporaries (Artun, 2012, p. 160-161,283). He was in a different position among contemporaries in Turkish painting with his intense and successful works on the subject of portrait.



Painting 5: F. Duran, Self-Portrait, Oil on Canvas, 41x33 cm, 1911, İstanbul University Collection, İstanbul/TR

Feyhaman Duran was an artist who was able to connect contemporary portrait art that started with Osman Hamdi Bey to a sense of portrait art in Western attitude (Demirbulak, 2007, p. 82). He was not as close as its contemporaries to Impressionism, which had a large impact over academia in Paris during his stay, and maintained his previous generation's classical academic fidelity. That Feyhaman Duran did not tend to Impressionism and Post-

¹ 'Çallı Generation', '1914 Generation' or 'Turkish Impressionists' names the artist group that received painting education in Paris between 1910-1914.

Impressionism as a student of Cormon, whose



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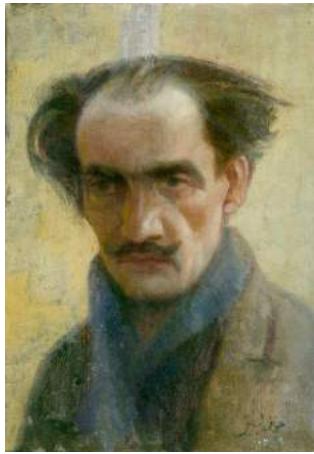
Painting 6: F.Cormon, Emile Loubet, Oil on Canvas, 116x96 cm, Musée d'Orsay,

atelier was known for freedom in education and who was the teacher those like Toulouse-Lautrec and Van Gogh (Artun, 2012, p. 171), shows us that the artist had a conscious approach.

Born in 1889 in Samsun, Avni Lifij attended medical school to learn anatomy and followed physics-chemistry courses of School of Pharmacy as a listener to learn painting techniques and took French courses before going to Paris (Gören, 1997, p. 5). After a short education period at School of Fine Arts, he was sent to Paris with the support of Abdulmejid II and attended the atelier of Fernand Cormon with many of his contemporaries (Artun, 2012, p. 160). Being highly intellectual, the artist, like his contemporaries, was not influenced by impressionism and elements of lyrical poeticalness were dominant in his works.



Painting 7: A. Lifij, Self-Portrait with Pipe, Oil on Canvas, 45x46 cm, 1906, İstanbul Museum of Painting and Sculpture, İstanbul/TR

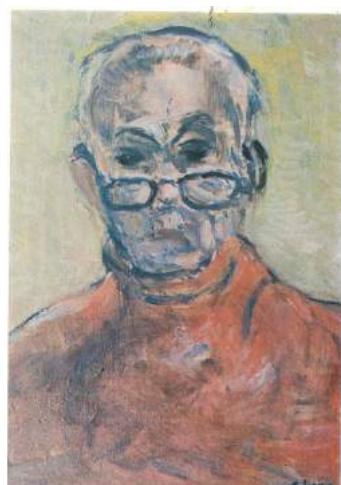


Painting 8: A. Lifij, Last Self-Portrait, Oil on Canvas, 26.7x18.8 cm, Private Collection

His work, *Self-Portrait with Pipe* (Painting 7) is important in that it shows Avni Lifij was standing at a very different point from his predecessors and contemporaries since the very beginning. Seen with a much more serious and even formal depiction in general, Lifij depicted himself

here as an artist he wanted to see and/or to be, unlike his self-portraits. Even though we continue to see the emotional intensity in 'Last Self-Portrait' like he reflected in *Self-Portrait with Pipe*, it is obvious that he was influenced by his education in Paris and bohemian artists class that he tried to get involved in. In spite of the fact that he followed a separate and more progressive path from his teachers and contemporaries, the traces of Cubism, which began to take place in avant-garde in the 1910's, are not seen at all.

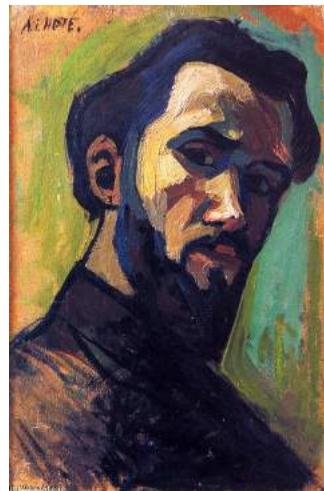
Born into a family with close relations with the sultan of the year 1897, Eşref Üren studied for a while at Galatasaray High School and came back in 1918, from World War I which he went with the rank of lieutenant (Ataöv, 1986, p. 6-7). Starting School of Fine Arts at a late age, the artist had a great passion for painting and he attended the atelier of Andre Lhote in Paris, where he went twice with his own



Painting 9: E. Üren, Self-Portrait, Oil on Canvas, 48x34 cm

possibilities. He observed and appreciated all of current and previous avant-garde movements in Europe but he made his own way by not involving or imitating anyone. Nurullah Berk (1943) said "...shyness and timidity seen on works of the artist conceals a real mightiness and maturity." about Eşref Üren (p.45).

Receiving an Academic Cubism-based



Painting 10: A. Lhote, Self-Portrait, Oil on Wood, 47.5x31.5 cm, c. 1908, Private Collection

education at atelier of Lhote in Paris, Eşref Üren never became an artist who reflected influences of his teachers or movements of that period in his works. During his stay in Paris, Surrealists were dominant and A. Breton issued his manifesto but Üren visited art museums, searched and respected the artists and movements in those times but he did not completely embrace and perform any of them in his art and just took some inspirations as much as he thought he needed. We can assume that the artist reached his mid-40's as he looks slightly aged, though the date of his work we chose as an example (Painting 9) is unknown, which brings us to the years of World War II. It is impossible to see a similar concept of portrayal in works of the artist in the period, when the center of art moved to New York and Abstract Expressionism movement was active.

Fahrelnissa Zeid, a member of Şakir Pasha family that brought up a great number of artists and statesman leading the Ottoman period, was born in Istanbul in 1901 (Aksoy, 1980, p. 28). In 1918, she enrolled at School of Fine Arts for Girls (İnas Sanayi-i Nefise Mektebi) where she learned design and perspective but she did not like academic style when she started to work on oil painting and she dropped out of school.

(Aksoy, 1980, p. 28). With influences of her life after 1930's and her teachers -especially-Bissiere, Zeid steered herself for abstractionism and abstract paintings, and had a unique position with outstanding works in this field of Turkish painting.



Painting 11: Fahrelnissa Zeid, Two Self-Portraits, Acrylic on paper, 39x30 cm



Painting 11: R. Bissière, *Nu Couché sur un Linge Blanc*, Oil on Wood, 35 x 64 cm

Although Fahrelnissa Zeid created more figurative and realistic works in her early period, it is possible to observe emotional intensity and lyricism even in her works of those times. Placed on the foreground, especially eyes, which we see in $\frac{3}{4}$ profile on face, look directly at the viewers. Rather than the figurative attitude of Bissiere, she was much more influenced by lyrical abstraction (Tachisme/Art Informel) that was created after 1940's by Paris to regain its strength against New York. We know that many painters of Turkish origin created significant works under the influence of this movement in this period. It was a momentous point for Turkish painting while having the most parallelism with Europe. When looked at works of Zeid like *My Hell* (1951) or *The Arena of the Sun* (1954), it would be much easier to spot that parallelism.

Sister of Fahrelnissa Zeid, Aliye Berger was born in 1903 in Istanbul. Though she began to paint at early ages thanks to her sister, she could not give priority during the flow of her life; But after the death of her great love Karl Berger, she tended to engraving as an expression of her pain when she turned 44 (Ural, 1995, p 2-3). In 1954, after she took first place with her large oil painting in a painting contest on 'Work and Production', where the jury of the contest were members of AICA, she took attention of the painters of that period (Tansuğ, 2012, p. 247). As the first Turkish woman working in the field of lithography, the artist filled darkness in her heart with the search for colour and diversity in her art.

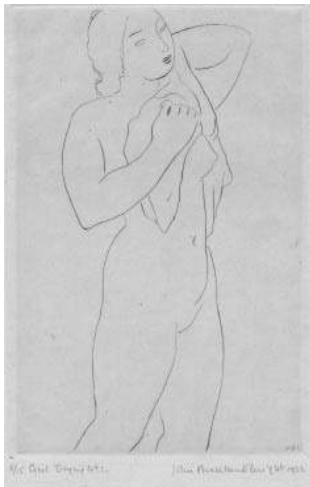


Painting 12: A. Berger, Self-Portrait, Oil on Paper, 35x24 cm, Private Collection



Painting 14: A. Berger, Self-Portrait, Engraving, 25x19.5 cm, Dr. Nejat F. Eczacıbaşı Foundation Collection/Istanbul Modern, Istanbul/TR

As most of her works in lithography, the artist did not make many works in fields like oil painting. Despite this, works she created are remarkable with regard to emotional intensity and use of colours. At the same time, it is possible to observe Van Gogh's Neo-Impressionist and Munch's Expressionist attitude in both her self-portrait chosen as an



Painting 15: B. Wright, *The Sensuous Nude*, Drypaint, 1932

example and her winner piece of art on *Work and Production*-themed contest, *The Arena of the Sun*. As we know that the work was made in the 1950's, it is quite noteworthy and important in terms of our subject that the effects of the artists who had worked in the late 1800's are noticeable.

A niece of Mihri Müşfik Hanım, Hale Asaf was born into a well-established and well-known family in Istanbul in 1905 as the first Turkish female painter. (Toros, t.y.). After she studied at School of Fine Arts for Girls, she attended ateliers in Germany and Paris for a while (Özsezgin, 2010, p. 74). The artist, who passed away in her youth and fruitful times in 1938, created works with a stand against impressionism that was dominant in that period.



Painting 16: H. Asaf, *Self-Portrait*, Oil on Canvas, 60x47 cm, 1928, Private Collection

It is easier to see the influence of her teacher and Academical Cubism on Hale Asaf, who received education at Andre Lhote's atelier like Eşref Üren. She prioritised design and linear form of paintings instead of Impressionist colourism (Berk & Turani, 1981, p. 71). Having spent most of her life in various cities in Europe and passed away in Paris, the artist, like many other Turkish painters, avoided avant-garde and



Painting 17: A. Lhote, *Portrait de Jeanne*, Oil on Wood, 35.56x27.94 cm, c. 1940, Private Collection

created works under the influence of her teachers from ateliers. Hale Asaf did not reflect Surrealism to her works when it was dominant in the 1920's and 1930's and she produced works with emotional intensity and design-based attitude, abiding by her own realism.

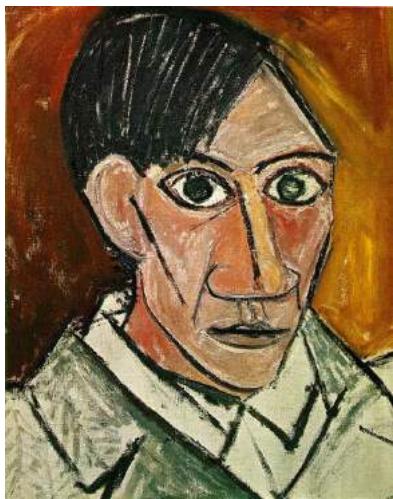
Abidin Dino was born in 1913 into an 'Ottoman feudal family'² with his own words but he spent most of his childhood in Geneva (Özsezgin, 2015b, p. 15). Unlike other artists aforesaid, his painting adventure did not begin with an academic education and probably due to this circumstance, he was able to easily reveal the difference from his contemporaries. Among the founders of Group D, which was accepted as the first avant-garde community of Turkish art in 1933, he established intimate



Painting 18: A. Dino, *Self-Portrait*, Oil on Canvas, 61 x 50 cm, Sakip Sabancı Museum, Istanbul/TR

² For more information about Abidin Dino's life, see also Abidin Dino (2011). *Kısa Hayat Öyküm*. Istanbul: Can Publishing.

relations with many prominent artists in Europe during that period (Özsezgin, 2015b).



Painting 19: P. Picasso, *Self-Portrait*, Oil on Canvas, 46x50 cm, 1907, Narodni Gallery, Prag/CZ



Painting 20: M. Chagall, *Self-Portrait with Easel*, Oil on Canvas, 47x72 cm, 1914, Private Collection

Abidin Dino managed to fill his lack of academic education that would allow for his characteristic and free use of brush, paint, and drawings with his period of life spent abroad since infancy, his passion for reading and searching, and also his close relations with artists from all fields of art. In addition to his works in different styles during different periods of his art life, he also produced works in different styles in the same period, as well. During his stay in Paris, the artist, having worked with Picasso and Chagall, reflected the effects of the early phase of Cubism. However,

as also Özsezgin (2015b) stated, Dino never tended to Cubism and following movements and he was formed by Turkish miniatures, Byzantine art and hashish dens that were an offset of a scene in the imagination of people (p. 19).

Results

Based on artists and their works referred above as the subject of this work, we understand that Turkish painting had an intense connection with European academic teaching for many years from the beginning and a large number of productions were created according to this tendency. Obliged to complete missions like developing an Empire that was on the verge of collapse first, and then strengthening a newly founded Republic, that branch of art did not leave safe and secure zone of Academism. Since most of our artists were abroad with support or grant of the government, bohemian artist life, avant-garde movements and lifestyles were seen as a sort of degeneration that should be avoided. One of the artists of 1914 Generation, Sami Yetik stated his approach and thoughts in a writing dated 1947 as follows: *"In a book, which was published not long ago, wrote that our generation brought Impressionism and the next generation (1928) brought modern art from Paris to our country. This is a misconception. We did not bring an art named Impressionism from Paris. Instead, our generation brought or tried to bring Classic and Academic painting art to our country."* (Artun, Cited in Yetik, 2012, p. 171-172).

For both Ottoman and Republican eras, as a new, fresh and young branch of art, it is possible that painting made a choice with collective consciousness in order not to be built on a weak baseline and without taking the academic basis which is well-disciplined, ruleful and normative. It would be unfair to expect the pace of the West, whose canvas painting history was around 500 years old, from the artists who firstly involved with canvas painting in Late Imperial and Early Republican periods. Just like a child, who learns by imitating their parents, our artists improved themselves by adopting the Academism, *parent art* of the West.

Turned to the West, but a step behind of the West, Turkish painting was able to suspend that comparison and anachronic progression only

when 1930's-40's, when it attended to the East, in other words, to its own history and its roots of cultural layer. In this period, our artists went to a large number of European cities, received education and they were together with different artists. But Turkish painting revealed its original style and attitude whenever the artists were able to add something different to the existing tendencies.

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Painting 10:

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A View to *Mem û Zîn*'s Ottoman Translation Through a Half-Done Translation: *Riyâz-ı Aşk* by *Akif-i Vâni*¹

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Abstract. It is a matnavi, *Mem û Zîn* that is known as one of the most important text in the classical Kurdish Literature, joined by translation. It is written in 1695 as a first example of love matnavi in Kurdish -by Ehmedê Xanî (1651-1707), not construed comparative with the literature of neighbor languages; even it has a significant place within the context of classical literature. It is seen that the matnavi would be comprehensible text when it is read with translation in Ottoman Turkish. *Mem û Zîn*, the text is read in the context of comparative literature, would be explained in the presentation of its expansion and context in Kurdish and Ottoman literature. *Mem û Zîn*'s the most attractive translation is in the Turkish language in addition to that traditional translation of *Mem û Zîn* could be seen only in Turkish. In respect to this, *Mem û Zîn* matnavi takes a place among the most important comparative literature's text regarding on the first joint text in the Kurdish and Turkish literature and its first translation in the world literature. Morover, in this work, *Riyâz-ı Aşk* of *Akif-i Vâni*, known to be the incomplete translation of the *Mem û Zîn*, will be introduced and also its different aspects from other translations will be discussed.

Keywords: *Mem û Zîn*, Kurdish Literature, 'Âkif-i Vâni, *Riyâz-ı Aşk*, Translation, Tradition of Translation.

¹ This article has been prepared based on the work "Osmanlı Edebiyatında *Mem û Zîn* Mesnevisi ve Yayılımı" (Mesnevi of the *Mem û Zîn* in the Ottoman Literature and its Distribution) (Non-published PhD Thesis, Bilkent University- 2015) with analyzing a newly-found Ottoman translation of the *Mem û Zîn*.

1. Introduction

Ehmedê Xanî (1651-1707), one of the important representatives of 17th century classical Kurdish literature, apart from his *Dîwan* (Varli, 2014), is known with *Nûbihara Biçûkan* ("Turfans of Children", 1683), Arabic and Kurdish dictionary for Kurdish children to learn Arabic easily (Ehmedê Xanî, 2008) and *Eqîda Îmanê* ("Conditions of Faith", 1687) which explains the conditions of the Islamic faith in verse. But the leading figure in recognition of Ehmedê Xanî (Ahmed-i Khânî) is the *Mem û Zîn* which he wrote in 1695 and is the first example of Kurdish mattnawi.

Mem û Zîn is the first love mesnewi known as Kurdish, and in this work the love of two heroes named Mem and Zin is being studied. Therefore, the parallel love plane which is seen a very few love mattnawis also appears in the *Mem û Zîn*. That is because in this work there is not only the love of Mem and Zin who named the work. At the same time, the work also contains the love of Zin's sister, Siti, and Mem's love-brother Tajdin. As the love of these two lovers ends in convergence, the love of Mem and Zin –to be an example of a love, so called "uzri" love- results in separation and their love remains for after life. In this sense, *Mem û Zîn*, as a text to be read in the Sufi level it also reflects Xanî's mystical thoughts.²

There are many manuscripts of the *Mem û Zîn* that have reached to present day, and the two oldest and the most important examples of them are the two copies dated 1731 and 1751 (Ehmedê Xanî 1144; Doskî 2008; Rudenko 1962: 16). When we look at the editions of *Mem û Zîn*'s manuscripts we do not find any serious differences between them. Therewithal, the *Mem û Zîn* was first published in Istanbul in 1919, and many prints followed this print at different times and places (Ehmedê Xanî: 1335/1919).

One of the most prominent features of Ehmedê Xanî and his work the *Mem û Zîn* is the motivation of Xanî to write his work in Kurdish, thus by using different metaphors he emphasizes his originality. Xanî suggests that he was inspired by the famous folk story of Memê Alan, who was present in his language-culture, when he said that he wrote his work without being influenced by the important masnavi masters such as Nizami (1141-1214?).

² For detailed information on the mystical aspects of Xanî in *Mem û Zîn*: (Resûl 2007; 2008).

and Cami (1414-1492). Because this love story is said among the people and many poets like Melayê Cizîrî (1640), a pre-Xanîan classical literature, have referred to this love story. On the other hand, it is remarkable in terms of understanding of the mesnevi literature that Xanî, as to read a canon, likening the Persian literature to gold and Ottoman literature to silver, emphasizing that he wrote with Kurdish, metaphorized as a pale red copper, instead of using these two coins. Likewise, Xanî's choice of a love story which took place in Cizre, the literary/administrative center of the Kurds and Kurdish language, instead of Persian and Ottoman literary center, and placing Bedirxan Bey's sister as beloved in the story can be seen as an avant-garde strategy. Because Xanî's writing mathnawi in Kurdish is also a reference to the patronage system existing between poets and sultans and therefore Xanî has expressed his strong complaint of non-patronage in the cause of his work.³

In this context, the "cause of the copyright" section, one of the earliest episodes of love mathnawis, forms an important section in terms of better understanding for the reader as well as for the researcher to be able to locate the mesnetic poets in the history of literature. Because in these parts the poets can announce their own voices more with using the "I" language. In this regard, the sections of *Mem û Zîn* that are written in Kurdish and seen their translation in Turkish, apart from knowing Ehmedi Xanî in a better way, it also provides the opportunity to evaluate the literary environment of the period in the context of country-center relation. Therefore, it is possible to say that Xanî, who made a strong sense of authenticity and language consciousness in *Mem û Zîn*, was at the same time creating a country-center thriller, in fact seems to be creating a center for a literature written by his own language. Because while Xanî sees himself in a fundamental position showing effort for constructing a literature for the Kurds and therefore to develop this literature in a frame of a center with the desire to add himself to the previous Kurdish poets:

Min dê 'elema kelamê mewzûn
Alî bikira li banê gerdûn

³ For more information about Xanî's patronage issue: (Tek 2011).

*(Then I would take the flag of the words
in verse
And raise it to the top of the sky)*

B'înave rûha Melê Cizîrî
Pê heyy bikira 'Elî Herîrî
(*I would bring back the spirit of Melaye
Ciziri
And would resurrect Eli Heriri with it*)

Keyfek we bida Feqiyê Teyran
Hetta bi ebed bimayî heyran (245-52)
(*I would give such a joy to Feqiye
Teyran
That he would also be fascinated
forever*)

Ehmedê Xanî, as can be understood from the couplets above, has developed a discourse that can be read in in the context of literary construction. And for that Xanî, who seems to follow the tradition (canon or fashion) well, stands in a place that reproduces this tradition with *Mem û Zîn* in this sense. As a matter of fact, it demonstrates his abilities both with the first mesnevis and canon he wrote that the new approaches he has created with and also the continuity of this canon through the later Kurdish mesnevis. Because, on one hand Xanî was trying to create a literary language; and on the other hand he wanted to add this literature to the string of the dominant literary canon with this language.

The contribution of the Ottoman translation of the *Mem û Zîn* cannot be denied in an effort to prove an existence for the Kurdish literature that Xanî wanted to add. Here, being included in a string does not only prove the existence and competence of Kurdish literature, at the same time it refers to the aim to position Xanî and his work, the *Mem û Zîn*, at the center of the canon which is “acceptable and legitimate.” It is possible to argue that the *Mem û Zîn*’s translations served to design of Xanî in this framework. This, along with the many elements that are constantly changing in the context of translation or changing over time, in terms of the desire to move the text to the larger literary environments, also makes the position between poets and translators remarkable.

The *Mem û Zîn* has been translated into nearly twenty different languages in the East and West. Particularly coming the hand written manuscripts in Russian Orientalist and

Kurdologist, Auguste Jaba’s collection in view, and as a result of Magarita Rudenko’s works on these copies, this work has received more attention in the scientific world. However, the first translation of the *Mem û Zîn* is seen to be in Ottoman Turkish and the studies on these translations are rather new. After making a general introduction to the *Mem û Zîn* in this way, in this work it is aimed to touch the *Mem û Zîn*’s translation in Ottoman Turkish chronologically, especially to introduce *Riyâz-i Aşk* of Akif-i Vâni which is an incomplete translation of the *Mem û Zîn*.

2. Interpretations of *Mem û Zîn* in Ottoman Turkish

Mem û Zîn, as an original text of classical literature, has been transferred from Kurdish to the other languages both via classical interpretation and the examples of modern interpretation that reached to our time. The first translation of the *Mem û Zîn* begins to appear in Ottoman Turkish from the middle of the 19th century. There are many technical and content differences between modern translation examples and written by Ahmed Faik to Ehmedê Xanî as a “nazire” in Ottoman Turkish. Mostly the translation style of the primary stage in verse, in another word, a translation that is in accordance with the verse style of the *Mem û Zîn* comes forth. In this way, rather than transferring from one language to another, it should not be forgotten that the translators also did a unique job like the poets who brought “copyrighted work” to the scene. This shows that the classic translations are made for copyright purposes when compared to the modern translation. In this context, we should talk about a classic translation tradition. In the tradition of producing classical literary texts, in the activities that are going to be demonstrated conceptually as “interpretation” rather than “translation”, the translators would see themselves as “the owner of the work” instead of “the translator.” That is why the translators who presented themselves as copyright owners with many mesnevi texts that they had translated from Persian to the Ottoman Turkish actually were acting in accordance with the tradition. For this reason, in this tradition of translation and copyright, the nazire and the original text are intertwined show difference compared to those of the modern times. Because in this tradition, concepts such as

“imitation” and “original” have different plane and perception, which Agah Sırı explains in such:

In our old literature, “terceme” has a broad meaning that exceeds today’s “translation”(...) The poet never thinks to translate the work exactly as it is which he has taken as the source. He does not count himself dependent to the real work. He takes some parts through transfer and translates some parts as they are. But he enlarges the places he finds important; he adds his own thoughts and feelings to these pieces. He makes it in such a way that it would never be correct to call it ‘translation’. The author sometimes names his work as ‘translation’. However this is for the respect to the first author. The authors, while translating the works, have added many things from themselves. As a work of respects to the authors whom they call ‘master’, they name their works “terceme (translation)”. (80-81)

In this regard, as we shall see while introducing the examples of the *Mem û Zîn*’s translation below, while in this tradition the translators regard their translations as “work” and themselves as “authors”, as a requirement of this, they also actualize all kinds of savings on the original text. In this frame, especially in mesnevi style works, when the translator translates a text, he may abbreviate the text or extend it, or even “change and disrupt” it. Due to such aspects of the classic literature tradition, when the issue is observed with our modern understanding of translation, in another word when the tradition is negated, the things that are told so far will be correctly understood.

2.1. Translation of Ahmed Faik (Nazmi)

As the first translation of the *Mem û Zîn* is done in 1856, at the same time, this translation, as far we determined, is also the first example of translation of an entire Kurdish work into another language. According to our determination, the translation belongs to the poet from Bitlis, Ahmed Faik. In 1869, Faik also wrote a “nazire” (response) to Xanî’s *Mem û Zîn*. Therefore, along with the nickname, Nazmi, in many other translations which he used the nickname of Faik, in some records his name is also seen to be Aşık Osman Efendiye Sipki. Rather than the translator’s identity it deserves to emphasize the translation text. Because in this translation,

even though the introduction of Xanî was omitted, the usage of the translation language to be royal to the language of the original text, on the other hand, Xanî’s words such as “If we had a protector then I would rise the flag of artistic word on the horizons” which refers to Xanî’s non-patronage reproof was somehow repaired by Ahmed Faik. Because the translator has found that unknown sultan with Xanî’s language and for one of the Kurdish masters, named Mohammad, has added a eulogy as “Zikr-i Muhammed-i Padişah-i Islam (Dhikr of Mohammad, the sultan of Islam)”. In this sense, there are many elements to be commentated in the context of the translation tradition between translation and the original text. Because in this tradition, the translator has the same role as an author, and each translation is considered as important as the copyright itself. For this reason, the translators in the classical texts have had a lot of intervention areas and added a lot from themselves. With respect to that, Faik has shortened Xanî’s *Mem û Zîn* which composed of 2656 couplets into 1921 couplets, and also he shortened and extended the story where was necessary. Therefore, the Arabic-Persian words and phrases, which form the main stem of the original text do not usually change; or any word that originally belongs to one of these languages are written with its synonym in another language. One of the best examples of this is the first couplets of the mesnevi. It starts with “Ser-name-ê name, “nam”ê Ellah/ Bê “nam”ê wî na-temam e wellah” (The starting name of the letter, name of Allah/ Without his name it is incomplete, I swear (by Allah)). (Emphasis belongs to the author). The translation of the couplets in Faik’s works is in such: “Ser-nâme-i nâmé “ism”-i Allâh / “İsm”i ile her iş tamâm vallâh.” (The starting name of the letter is the name of Allah/ With his name everything is complete, I swear (by Allah)). Thus, instead of the Persian word ‘nam’, which means ‘name’, its Arabic synonym “ism” was used. As the general style of translation this is seen in the entire text. It is necessary to specify about Ahmed Faik’s translation that while he cites his motivation of translation in these couplets it is also possible to say that at the same time he considers his work as a copyright:

Nevreste hadîka-ı fuâde
Ma’sûm u ‘affîf û hâne-zâde

*(In the middle of a valley's garden
Innocent, virtuous and royal)*

Ol meyve-i Kürdî idi el-Hakk
Türkî diline bu geldi ancak
(Truly, it is the fruit of Kurdish
Only this could become Turkish)

Elfâz u me‘ânî vü ‘ibâret
Mevzûn u münâsib u rivâyet
(Words, meanings and signs
Verses, convenient and narration)

Ma‘nîde sıfât oldu üslûb
Bu bendeyi kılma hâr ü mahcûb
(Style became an adjective in the
meaning
Do not make me rave and embarrassed)

Kılsa nazar ana ehl-i ‘îrfân
Bu işde kalurdu mât ü hayrân
(If the people of knowledge stare at it
They would be shocked and surprised)

Another important feature about Faik's translation is the issue of identity, or the issue of belonging. As it was mentioned before, in this text, apart from Faik, the nickname Nazmi is also being used. Also in one of the texts of Auguste Jaba's collection, the name 'Aşık Osman Efendi' was also recorded. Consequently, besides the matter of belonging of the translation to Ahmed Faik, its direct relation with Nazmi and 'Aşık Osman Efendi' would be clarified with more works and the discovery of more documents.

2.2. Abdulaziz Halis' Translation of *Mem ü Zîn*

This translation of the *Mem ü Zîn* to the Ottoman Turkish in near era was made in 1906 by Abdulaziz Halis (Çıkıntış) from Diyarbakır (1867-1935) who served in various cities as a bureaucrat. In this translation, the translator has intervened the text, shortened and enlarged some parts, and also in some couplets, preferred to use expressions according to his own style instead of direct translation. The most striking feature of the translation is undoubtedly the number of couplets. Because while was translating 2656 couplets of Xanî's *Mem ü Zîn* he has increased the number of couplets to approximately 3,000 (Ahmed-i Hânî 1906; Tek 2015).

One of the most important differences of

Abdülazîz Hâlis' in *Mem ü Zîn* translation is that the translator wrote an introduction for the work and he gives detailed information about the translation activity while introducing *Mem ü Zîn* to the reader. In this way, the introduction of Halis is not just a text that can be read only in the context of the translation of *Mem ü Zîn*, but also of understanding the interpretation of classical literature in the framework which appears as tradition. Because the translator has clearly expressed his interpretation of the work by thinking about the reader who has a perception in the Turkish mathnawi tradition on the subject of the work, as in such:

"I have translated this text which has been written in Kurdish as in the form of poetry, also in in a poetic style; and sometimes only the meaning and sometimes with details yet mostly literally and sometimes by conducting relations and sometimes as it was needed" (I).

In this respect, Abdulaziz Halis' introduction is as important as his translation. It is very important that in his introduction, first, while introducing the piteous love of Mem and Zin, the translator who sets the regions where the story of these lovers he introduces the *Mem ü Zîn* as an aesthetic work belonging to the collective memories of all the Kurds (II).

2.3. *Riyâz-i Aşk* of Akif-i Vâni

Even though the date of writing is not definite, but the date of 1860 is included in the collection records. In this work, this text is qualified as "incomplete translation of the *Mem ü Zîn*." That is because this translation of Akif-i Vâni consists of 939 couplets and 21 chapters. However, the *Mem ü Zîn* consists of 2656 couplets and 60 chapters. As it is understood from this manuscript, which the world of science has not known so much about and has just been studied on, this translation is an unfinished and an incomplete translation. Therewithal, in fact, this text translation can be considered as an adaptation or a collage text at most. Because the translator does not mention Xanî anywhere in the translation; and he changes the name *Mem ü Zîn* into *Riyâz-i Aşk*. But when the texts are compared it clearly appears that the work is a kind of plagiarism of Xanî's texts. Vâni takes Ehmedê Xanî's couplets in different parts and mixes or collages them so that he covers the main inspiration of the source. But obviously the

text has been translated from Xanî's. As in other translations, in this translation of the *Mem û Zîn*, Xanî's thoughts regarding the socio-political situation of the Kurds have been censored or skipped. Even though this translation is a failure in this mean, in terms of language and style, it can be considered as a successful work.

In the first passage of the manuscript numbered 39 in Auguste Jaba's collection, after the work written in the Ottoman Turkish, so called *Riyâz-i Aşk*, indicates a French explanation as "Plantes aromatiques de l'amour par Akif-i Vâni" which also includes the name of the author. However it is important to point out that Jaba's collection generally has a recording problem. Because both this translation and the translation of Ahmed Faik/Nazmi's *Mem û Zîn* translation, which has already been introduced, have been recorded with the same name ("Riyâz-i Aşk"). Therefore, the names recorded in this way have led researchers who started working on these translations to misrepresent these texts. Whereat, we are confronted with the fact that two different texts / translations are recorded in the same collection with the same name. However, we cannot just speak of a wrong record here. Likewise, there is another situation that also misleads Jaba and the later researchers. And that is the reading of the title on the work: *Riyâz-i Aşk*. Jaba uses the phrase "Plantes aromatiques de l'amour" for the French translation of the name, which means 'The Flowers of Love.' Because of this French expression, some researches, like Jaba, read "Riyâz-i Aşk" written in the Ottoman Turkish as "Reyâhin-i Aşk." According to our findings the first person who uses this name as same as Jaba is Mustafa Öztürk. Öztürk, in his article, "Aleksandre Jaba and the Turkish Works in His Handwriting Collection", while introducing the translations of the *Mem û Zîn* in Jaba's collection, he has read the title of the work as "Reyâhin-i Aşk" (The Flowers of Love). As it was mentioned, this is a reading that has been read since Jaba. In this respect, our reading of the work as "Riyâz-i Aşk" is a text reparation (emendation) instead of a reading proposal or a text preference. Because when the title is read in such way, within the evaluation of its tradition, it clearly seen that the name "Reyâhin" cannot be a name of a work. That is because, in the literary tradition in which these works are produced, the names

of works also depend on a canon / tradition. In other words, the most obvious indication that the names of works are not determined by going out of tradition is the image that emerges when we look at the names of works that are written before. That is, "riyaz" and "ravza", in Islamic literature, refer to "whole" rather than "fragment". And it is widespread in this tradition that this understanding want to bring this tendency forward. For this reason, it is necessary to explain why we made such emendation:

When Öztürk reading "Riyâz-i Aşk (Gardens of Love)" as "Reyâhin-i Aşk (Flowers of Love)" he has also introduced Nazmi's and Vâni's translation with the same name. Whereas it is not possible to write to separate works with the same name, -as Öztürk specifies- due the writing of these handwritings with Rik'a style (easy and short way of writing of the Ottoman Turkish) (45-46), in such writing, it would be difficult to read the word "riyaz" and "reyahin". In this case, there must be two "y" letters in the word. However, in all four places where the word is mentioned, the letter "y" has been used at the first syllable. Therefore, reading the title of this translation as "Reyâhin-i Aşk" is continuously a conjugation mistake. That is why it is important to repeat that our reading of the title as "Riyâz-i Aşk" is an emendation or text repairing rather than a reading suggestion.

On another hand, while the authors are writing love mesnevis or create a work about any subject, being dependent on the previous authors and poems within the frames of the tradition they refer to the works written before them. In this context, the works that are written within the tradition of classical literature and in the large Islamic literature which includes this tradition, the titles of important works such as Riyazu's-Salihin, the hadith book, written by Imam Nevevi (d. 1277), *Gülşen-i Râz* by Şebusteri (d. 1320), *Gülşen-i Aşk* by İzzet Molla (d. 1829), *Ravzatu'l Envar* by Hacu-yi Kirmani (d. 1352) and *Guldeste-i Riyâz-i İrfân* confirm our text repair regarding to the "Riyâz-i Aşk." Because in all of these works the terms "garden or 'gülşen'" come forth. On the basis of this, it can be explained by the necessity of pursuing a broad and an inclusive context of scholars and poets in this tradition. For instance; instead of "flowers", "reyahin", they were related to a "garden",

“riyaz”, “ridwan”, “rawza”.

Along with all these determinations, we must say that 'Akif-i Vâni's *Riyâz-ı Aşk* differs from other examples in terms of translation technique. First of all, the translator, cutting all the links between ground text (*Mem û Zîn*) and target text (*Riyâz-ı Aşk*), and along with that, going beyond all the links that bring the two texts together, he has started his translation. And for that, he has invented a new name for the work: *Riyâz-ı Aşk*. Afterwards, without making it felt that the work was translated from Xanî's work, he has made all kinds of changes/structure-disassembly related to technique and the content. As it was mentioned above, in *Riyâz-ı Aşk*, since there is no reference to Ehmedê Xanî, a long and a delicate work has been spent to give impression that there is no translation from Xanî's work. One of the notable points for this is that the translators have made changes in the parts of *Mem û Zîn* and changed the places of the couplets in the different sections. That is, the translator has designed a new system by sprinkling the couplets “by his own” without taking the sequence of the background text into account. And this, if it is viewed by the eye of the translator, instead of *Mem û Zîn*, *Riyâz-ı Aşk* seems to be a more appropriate choice for this “new” work. That is because, in order to create an image of a copyright work rather than a translation, while translating Xanî's couplets, changing the places of the couplets would help much better to the desires of the translator.

3. Conclusion

In the classical literature and translation tradition telling one work in another language has been as important as writing a response to a love mesnevi. For that reason, the mesnevi of the *Mem û Zîn* and its examples of Ottoman translation which have been tackled, contain substantial information in terms of understanding the Eastern translation world which we shall name it as tradition of translation. The real reason why a unique work such as *Mem û Zîn* was written by the author in Kurdish is that Xanî did not accept the language canon/domination of Arabic-Persian and Ottoman Turkish known as “elsine-i selase”. Because Xanî sees his own language, Kurdish, on this level and clearly states that his intention is to bring Kurdish language to the

level these languages. For that, by writing his work in Kurdish and bringing his mother tongue into this string, he objects the existing canon and enters to this canon on the other hand. That's is why it is quite remarkable that the translation is seen especially in the Ottoman Empire and that *Mem û Zîn* is included in the Ottoman cultural world through translation, and because this situation allows us to talk about many issues such intertextuality and comparative literature.

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Abusing the socialist idea Marxism in Animal Farm

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Abstract: This project will investigate how the writer George Orwell depicts the utilization of society in his book *Animal Farm*, it presents the chaos on a farm (or in a country) through the theory of Marxism that searches individual freedom for working class in a society. Yet searching individual freedom or equality for people in the 20th century brings the term Capitalism with itself as there were superpower countries such as Germany, France, England, Russia and the U.S.A manipulating working classes' labour.

Key Words: Betray, Capital, Equality, Ruling

1. Introduction

“A New Leader” term for a country or system does not mean that the ones who are the leaders bring a new order to the previous chaotic system or country. In contrast; they may bring more and more chaos or even death with their misruling- like the leader Napoleon turning the system into a proletarian dictatorship in the work *Animal Farm*.

In Russia, feudalism and monarchy were still existing therefore industrialization was a little. It wasn't major form for production but there was a strong working class potential. This class worked under very harsh conditions, they worked much but earned little so industry was a necessity to become an independent and individual in a society. The rulers of the country didn't let the people get that independency.

20th Century's writer George Orwell was born in 1903 in India. His real name was Eric Arthur Blair. He especially dealt with the social and political issues. "He wrote numerous essays and reviews over the years,

developing a reputation for producing well-crafted literary criticism."(biography.com)

Among his works such as *Coming Up For Air*, *The Road To Wigan Pier*, *Homage To Catalonia* and *Shooting An Elephant*; *Animal Farm* and *Nineteen –Eighty Four* are the most famous ones.

Primary Aim:

George Orwell's book handles a problematic period within a specific representative farm and animals on it symbolizing the country and its miserable people in a specific place.

In 1904, Russia went to war with Japan. The conflict had a profound impact on Russian society. After a number of defeats put strain on the country's domestic budget, citizens from all walks of life began to vocalize their discontent over the country's political structure and allied for reform.(biography.com)

This war of Russia is just a beginning of Russia's bad days because 1917 was the year of Russian Empire's collapse and the beginning of Soviet Russia aiming to be ruled by Socialism which means a democratic atmosphere is dominant. Also this period is included by the period of WWI and post-war period. *Animal farm* written in 1945 handles 20th century's Russia's dark ruling system and the system's leader Joseph Stalin. Stalin was a very harsh or cruel dictator for Russian people. He took over after the founder of Russian Communist Party, Vladimir Lenin who was influenced by German Socialist Karl Marx and his work *Das Kapital* yet, while trying to be his successor Stalin ruins each structure of a social and economic society.

Stalin is our book's antagonist -Napoleon- he symbolizes the post-war period leader of Russia. Napoleon wants to create a society which has already had a good potential for producing in agriculture and improvement on the farm. It will bring an economical independency and they will get over this poor situation.

The book *Animal Farm* seems as if it was an ordinary fable which serves for the children, also which is about different animals living on a farm and as if there was a collapsing of their friendship when a few friends of theirs betray the other animals. In fact, the book depicts the manipulation of collective living in Russian lands and Russian governance satirically.

On the farm there are chicken, cows, horses, sheep and so on. These different animals have different capabilities as human beings have. As Marxist theory defends a collective working idea and each animal, representing different kinds of people, is equal just in terms of their way of thinking and being acted. This equality can be provided through movement and struggle

against poverty or misruling. Movement provides people's involvement in economy and in the current mismanagement.

How should they struggle against misruling or how should they involve in economy? The successor leader gathers the animals, they talk, they share tasks on farm, they start to work in the field very hard and they set over for their welfare in their Soviet. BUT the more animals work, the more Napoleon or real life's Stalin stands back. Thus, his socialist perception turns into a leadership. Also as the animals gain much from the field, he gets cow's milk and eats apples secretly and he doesn't give to other animals. He starts to collect his capital and he is becoming a new capitalist with this action. When the animals recognize it, Napoleon's flank guard Squealer explains the situation as if it was a necessity to eat apples and drink milk for the well-being of a pig.

We pigs are brain workers. The whole management and organisation of the farm depend on us. Day and Night we are watching your welfare. It is for your sake that we drink that milk and eat those apples. Do you know what would happen if we pigs failed in our duty? (Orwell.25)

That is the main point that misconception occurs when the leaders threaten their people with the ex-leader's coming back and they cannot manage the farm well, also abusing the socialist term, they are becoming new stealing leaders. When they gather their capital they become new exploiters or "new capitalists". While rejecting the idea of collecting the raw material for production in one hand, the leaders' desire for being rich start and they are the same as the ones whom they wanted to dispose before.

It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness. (Selden, 82)

The idea to own everything, to determine an identity through the welfare or the materials which people have is the misunderstood system's definition of the cultural life.

The new leader of the farm creates seven commandments to create a peaceful society

for these different animals. Some of them are

- a. Whatever goes on two legs is an enemy
- b. Whatever goes on four legs or has wings is a friend.
- c. No animal shall wear clothes
- d. No animal shall sleep in a bed
- e. No animal shall drink alcohol. (Orwell,17)

However, Napoleon breaks these articles one by one with his false consciousness: He sleeps in a bed like the people have luxury but luxury was for capitalists or bourgeoisie.

In the book *MARX, Wages, Price and Profit* Karl Marx clarifies the solution. The writer explains the abuse of working class by employers as the reaction of less wages might be enforced by Capitalists. He advises that working class should react against the reduction and this reaction is going to be an action for increasing of wages. (Publishers.7) The hens of the writer show the same reaction against Napoleon because he wants extra eggs from the hens; hens don't want to give, instead, they think it is better throw the eggs onto the pigs, after that Napoleon punishes the hens, before that his dogs kill a cat, and writes on the wall meaning any animal can be killed within a reason. (Orwell. 66, 67) The commandments become converted even violated step by step. The other excuse for alcohol; it was included in their commandments, yet, it is reasoned –as if it is logical- that they can drink but not to excess (79) Not only The Marxist theory is broken but also animals suffer more because of the leaders' false consciousness about welfare of people.

Stalin's Russia kills millions of people in vain just because of a bad regulation. Yet Marxist idea says that people should act together; they should work for themselves not for a leader. Because the new leader Napoleon acts in contrast to their all commandments. The issue is that inequality of the animals in terms of physical sufficiency that makes the articles invalidate in time. Because it is criticized that people's(animals') labour value is designated by the ones buying & selling the labour like a tool, however the labour shouldn't be assumed with the

definition *Original Accumulation*, it should be assumed as *Original Expropriation* meaning the one can produce and reproduce the previous historical structure of the production system.

The aim is not to be stable and not to let the same man work over and over so that he can carry on his private life and refresh his ability to produce. And the desire for equal wages is a definitely impossible expectancy; when the labour's kind changes, the value of the labour changes, as well. (Publishers.33,34)

The last commandment is converted into the commandment; "ALL ANIMALS ARE EQUAL BUT SOME ANIMALS ARE MORE EQUAL THAN OTHERS" (Orwell.97) This commandment is true in itself because all the animals have different creations such as chickens and sheep are very different animals, they can't produce the same labour on a farm while a chicken lays eggs and a sheep produces milk and wool. So it should mean that all animals are equal in terms of their way of livings and the commandment breaks all the Marxist approach and creates a manipulation of sociologist idea because after a while later, all the pigs wear clothes sitting around the chair like humans with their new groups drinking alcohol. They get drunk with the luxurious life.

Yes, a violent quarrel was in progress. There were shoutings, bangings on the table, sharp suspicious glances, furious denials. The source of the trouble appeared to be that Napoleon and Mr. Pilkington had each played an ace of spades simultaneously. Twelve voices were shouting in anger, and they were all alike. No question, now, what had happened to the faces of the pigs. The creatures outside looked from pig to man, and from pig to man again; but already it was impossible to say which was which. (102).

It is not the life the animals dreamt. Their commandments include an article that wearing suits like human beings was forbidden, however, pigs and people look same now, it means that pigs are starting to resembling to the people that they hated before. This harsh inequality should be broken through animals' new movement. Perhaps, the other animals will start to protest against their tormented lives; they will look for a new movement unlike the

authors' depiction of animals as hopeless workers which are watching their leader's entertainment.

The farm and its animals are just one of the representations of working people in the world. A similar representation is handled in William Golding's book *Lord Of The Flies* as the children representing adults in the society. "By now the nature of the destroyer is becoming clearer; it is not a beastie or snake but man's own nature. 'What I mean is... maybe it's only us," (Golding, V) Human being becomes more selfish the more he earns and it goes beyond being selfish, the primitive impulse "Id" of the creature occurs when the issue is the profit of the individual or the leadership in a community. The bond of the two book is that the person after becoming an individual can go beyond the idea of gaining a race and he can bring an end to the other individuals' lives that have a potential of surpassing their rival.

"Ultimately, when stubborn historical facts had dispersed all intoxicating effects of self-depiction, this form of Socialism ended in a miserable fit of the blues..." (Leone, 40)

Conclusion:

The reason of not becoming a more equalitarian society is that having the idea of the one's collecting capital for the individual himself in that society, thus, he can't be socialist living in an equal-given property society, more than, the individual becomes a new capitalist in the society like the bad ruler Napoleon on the farm. "Napoleon the leader" refers to any leader anywhere and anytime who makes people's dreams stay as dreams because of not leaving his selfish privileges. Any kind of government cannot be run with those of leaders who don't think about his or her people who look for a better governance than the previous one. And the leaders' ends are probably miserable than before, because the animal evolves and turns into a human being, he loses his "self" and comes out as a different identity. The desires for a better "self & identity" can create a worse identity that is uncertain and incomprehensible.

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Book as a Result of Complaint from Evils

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Abstract. Each work has some reasons to be written like the negativity of the authors and the effects of the evils of their time. Their hope of changing this evil tendency motivates them to write books, booklets and articles. The writers' worries, though sometimes scattered at different places of the work, are largely reflected in the prefaces of the books openly or implicitly. It is possible to find many examples of this situation especially in the preface of religious and ethical books. The books written in the field of hadith in Islamic culture are worth examining in this context. Because the forewords of these works reflect opinions of both authors and societies about the time. The subject will be examined in this work with some examples chosen from the works of hadith experts. The study is important in terms of learning the socio-cultural characteristics of the period in which the works were written, as well as the efforts of reading the minds of these authors who usually have idealistic personalities. Again, the study will show the willingness of author or book to change.

Keywords: book, preface, hadith, evil, time, complaint, author

1. Introduction

All books have different reasons to be written. Some of these reasons can be listed as; sharing ideas with others, making recommendations and responding to the questions asked to the authors. And the evils of the age that is experienced are among these reasons. The uncomfortable effects of evil lead people to various solutions and sometimes this solution occurs as a book. Authors sometimes express explicitly and sometimes implicitly their reactions to evil and degradation. You can see these reactions in the preface of books, between the lines or anywhere else.

2. The Books And Evils

One of the books has a high popularity in the Islamic world is *Ihya Ulum al-Din*. Both the

name of this book and its short preface make it clear that Gazzali (d. 505/1111) received this work as a breeding project. It has been generally accepted in old and new scientific circles that *Ihya* was written with such a claim. [10]

The author says in the preface of the work: "The guides of the righteous path are scholars who are the inheritors of the prophets. But time has prevailed on them and now only imitative remains. But time has taken them over and now only imitators remain. Most of them were defeated by the devil and extremism spoiled them. Each of them is eager about short-term financial gain. So they are getting to see the good as disavowed and the disavowed as good. Thus, the landmarks of religion have disappeared, and the light of guidance on earth has begun to disappear. They have led to the assumption that there is no knowledge other than judgments that judges resort to in solving the hostilities among

the chaotic persons. They tried to show the science as only discussion (jedel) they used to make supremacy against their adversaries, and they tried to make it like the gilded words used by the preachers to deceive the people. In the Qur'an, the path of the hereafter and the path of knowledge followed by the first Islamic elders, which Allah Taalah called fiqh, wisdom, knowledge, light, guidance, and rushd, was removed and lifted from the people and completely forgotten. This has become a terrible danger that leads to a harmful breach and darkness in the name of religion. And I thought that it is important to write this book in order to keep religious sciences, to explain the ways of previous scholars (imams) and to explain the useful sciences in the sight of Muslim elders and prophets. [8, 8-9]

The writer of *Ihya Ulum al-Din* also pointed in different places of his work to the insufficiency in the level of the scholars and scientific accumulation in his period. Al-Ghazali regrets that the knowledge has passed into the hands of the charlatans. According to Ghazali, trying to earn world property with knowledge reduces the value of knowledge and such persons will be embarrassed with the guilty in the sight of Allah on the Day of the Hereafter. Now religious knowledge has been passed on to those who claim that they are working for God. They think and even teach that they know fiqh and kelam science and other sciences. They spend a lot of money and reputation and they are folded in various disgrace in order to get close to the sultans and gain property. If they do not do this nobody will honor them. They try to make a profit from their students, they want them to be slaves to themselves. If a student does not do this, they declare him an enemy. They reduce their own reputation so much. [8, 208]

These recent statements were also quoted by Munavi (d. 1032/1622), one of the later scholars. A hadith commentator Munavi said that on these explanations: "That was the situation at the time of Ghazali, if he was lives today (what did he say?). According to Munavi, his period was worse than that of Ghazali. [9]

3. Hadith Scholars and Evils

Complaining from "now" is almost a common heritage of mankind. Emphasizing from the evil of "now", that is, the happening time is a common feature of those who think, speak, and write about time, history, knowledge, society and morality. The situation is similar in terms of the history of hadith. Hadith scholars have generally not been pleased with the time they lived since the earlest period.

For example Hakim al-Nisaburi (d. 405/1014), who had an important place hadith sciences during the period of classification of hadith was complaining of emergence of a heresy group who were mocking with the narrators and claiming that the majority of hadith narratives are not authentic. [4]

Nisaburi, who was accepted as one of the first authors of the hadith methodology, wrote *Marifat Ulum al-Hadith* with discomfort from the scientific environment he lived. He expressed the reason that forced him to write this book as: "In our era, there is a group that buys and narrates books, and another group that adds to the old books with their own handwriting and transfers them to others. Those who are not competent in the knowledge of hadith can be seen as excused when they listen to them. It is a big flaw for those who deal with the science of hadiths to listen to such people after so much accumulation. This is the reason for them to become criticized and excluded until they turn away from their flaws..."[3]

Ibn Batta (d. 387/997), an Iraqi Khanbalite law and hadith scholar who lived in the 4th century, voiced at the preface of his book the comment on how badly was the era he lived as: "O discreet people! See the extrem difference between the times that distinguished people whose hearts are full of faith and efforts in the way of religion lived and the time we live in and the people we live together with... what a pity! What will we do in the presence of Allah? Now, in the morning and evening, we live with the kidders of Allah's verses, who are contrary to the Prophet's doctrine, who pervert from him and

who deny him. God protect us and you from straying and making mistakes.” [5]

Ibn Batta was not happy with course of his time. He repeatedly pointed this evil course in the following pages of the book. According to him, if an intelligent looks at Islam and Muslims at that time, he will understand that the people follow the way of Kisra and Kayser and the ignorance society. All groups and layers is in contradiction to Islam and the Sunnah of the Prophets in all their actions but acts in harmony with Jewish, Christian and former ignorance traditions. The lives of the sultans, judges, and governors and those who follow them are the exact opposite of what is ordered to them. All the other peoples, farmers, masters, workers, the poor people, and religious scholars who pursue the worldly are like them, except those whom Allah has guarded. Each of them acts contrary to the Qur'an and the Sunnah...[6]

These statements are important to show how much Ibn Batta complained about the society he lived in.

And Abu Amr al-Dani (d. 444/1052) wrote his book named *Fitān* with the responsibility he felt for the increase of the evils that brought the apocalypse. He said at the beginning of his work that: “O my Muslim brothers! Allah make us from those who thank His blessings, and Allah make us from those who endure to the troubles that arise in our time because of sedition, changes in conditions, deterioration of religion, conflicts of hearts, revival of novelties and death of tradition of prophet. All these show that the world is exhausted, the end is coming, the apocalypse is coming closer ...”[2]

Jalaleddin al-Suyuti (d. 911/1505), a famous scholar, complained about the corrupted knowledge and for this reason wrote his book named *Miftah al-Cannah*. The statements at preface of this small-sized book also give information about the severity of his complaint from his time. He speaks approximately as: “Know that some sciences are like medicine. And some opinions are like toilets and are only remembered when you need them. An opinion that has not been around since a long time has begun to come to the agenda nowadays and a

separatist nuts began to repeat these words often: ‘Only the Qur'an is evidence, and the narrations of the Prophet's sunnah and Hadith can't be used as evidence.’... I wanted to tell people that it was a mistake and a great danger and to show them the truth. Know that the one who disbelieves that the Prophet's hadith which fits the criteria is evidence becomes infidel and comes out of Islam...”[7]

4. Linearly Increase of Evil

Shah Waliyyullah al-Dahlawi (d. 1176/1762) wrote his famous work *Huccat Allah al-Balighah* because of his dissatisfaction with the time he was living. According to him, the worsening of the Islamic sciences emerged after the 4th century after hijrah, and then the vicious debates and unconscious imitation began. In this process, each subsequent century has become worse than before, chaos in science has increasingly shown itself, imitation increased and people have lost their credibility. People have begun to seek tranquility by moving away from religious matters...”[11, 283 ff]

According to Dahlawi, who thinks that the time has been getting worse, worsening has reached its peak in his time. People have fallen into disputes with unawares, have been ignorant of the scientific issues, have come to object to even the verses. For this reason, Dahlawi had to write his book long. [11, 299-300]

The last example is a contemporary author. In his book named *Kissat al-Hucum ala'l-Sunnah*, Ali Ahmad al-Salus from Qatar University describes the opposition to the sunnah approach as a linear deterioration. According to him, Muslims in the early period had adhered to the Sunnah of the Prophet, as they behaved according to the Qur'an. However, in the time of Imam Shafi'i a marginal group emerged and rejected to adhering the Sunnah of the prophet Muhammed (PH). This was the point of departure of roads and the beginning of the course of deterioration. Then the good understanding of the old people was wounded, the process of disrespecting the Prophet and his

tradition and dismissing both of them in religious practices was started. The situation continued by becoming worse in the third century after Shafii. Although a lot of works such as Ahmed b. Hanbal's *Musned*, *Sahihayn*, Four *Sunen* and the *Sunens* of Said b. Mansur and Darimi, Ishaq b. Rahuye, Baki b. Mahled, Bezzar, and Abu Yala's *Musned* were written in this period known as the golden age of the hadith. This century also included those who tried to destroy circumcision... Ali Salus leaps from the 3rd century to the 9th century and remembers that Suyuti wrote his work named *Miftah al-Canna fi al-Ihticac bi al-Sunna* against some of those who ignored the prophetic tradition at that time. The last section presented by al-Salus is its own period. According to him, both the number of critics and criticized issues have increased in this period. [1] The author, in his work, is striving to correct the bad situation by responding to criticisms of the tradition of the prophet in this period.

5. Conclusion

There are innumerable reasons for people to complain about the present time. A person who is pessimistic mostly sees just the evil of the time. This sensitive attitude towards negativities has forced the scholars of different branches to write books as a solution in various periods of history. And scholars of hadith science were among them. So it possible to say that emphasizing the good of the past is almost a characteristic of writers who lived both in the past and in the recent times.

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From Witchcraft to Artistry: Alternative Discourses in Trier's Work

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Abstract: In the mainstream horror and science fiction genres, through exposure to the male gaze, rather than gender being suggested as a performative action, the binary oppositions are encapsulated within either female monsters or female victimization. It is striking how the female is rarely portrayed as the heroine, but instead identified with immorality, passivity, lust or, with contrasting emphasis, characterized as mothers, wives, child bearers, and nurturers; that is, mystified and/or romanticized, either act which turns into “realities” created and secured by discourses. The female representation in cinema, oscillating between the icons of chastity and corruption, the radically neglected existence of female heroism or its existence as a sacrifice only for the sake of others is challenged by the rebellious and so-called “misogynist” Lars von Trier’s *Antichrist*. His use of female characterization transgresses the boundaries of womanhood and humanness through protesting against male discourses. For Camus, when the individual rebels against seeing the real world as the absolute reality, he opens himself to the possibility of an alternative world full of potentialities. Through his rebellion, the individual is able to access creativity. For him, “the tension between what is and what ought to be is the moment of rebellion.” In my study, the rebellious tension between the female and male hegemonic world is going to be the source of the refusal of the world as it is, enabling alternative realities and discourses, turning the female into the artist, with her wild, and at times, destructive power within the framework of Critical Discourse Analysis as suggested by Fairclough and Djik.

Keywords: rebellion, male gaze, performativity, alternative reality, critical discourse analysis

Antichrist (2009), the first movie of the “Depression Trilogy” to be followed by *Melancholia* and *Nymphomaniac*, has received a multitude of feedback from film critics. This controversial movie was considered to be radically religious, pornographic, disturbingly erotic, and not least misogynistic. However, in this study, I will argue how *Antichrist*, through the characterization of the wild woman image, can actually be seen as Trier creating a new discourse serving anti-misogyny and the liberated female psyche in cinema. Trier does something here, something in fact germane to all of his movies, in that he deals with the depth and complexity of the female mind and psychology. The female characters in his movies are given overwhelming power and depth and they express multidimensional female rebellion. Rather than promoting misogyny – as he more often than not is accused of, and with his “wild women” that do not conform to “the phallogocentrist understanding of the

world”, as Derrida puts it to show the dominance of masculinity in assigning meanings – Trier constantly subverts male-dominant discourses, as well as the stereotypical powerful and rational masculine image, by pinpointing the flaws and weaknesses of the male characters. It is of vital importance for women’s cinema then, to contribute a new perspective to the audience, as judging from *the movies’* prevalence and impact, film seems to have become the leading medium of popular culture.

Who is, then, this “wild woman”? The wild woman is the woman who – very much in spite of the patriarchally constructed and assigned, social, aesthetic and psychological characteristics, norms, roles and values, – listens to the “wild”, the rebellious, spiritual voice inside her, and responds to and reacts in accordance with the wild, free will within herself, transgressing the boundaries of any *man-made* and internal form of oppression detaining her from achieving her dream, passion, creative power, and her liberation.

In her groundbreaking book *Women Who Run with the Wolves: Myths and Stories of the Wild Woman Archetype*, Estes argues:

The comprehension of the Wild Woman nature is not a religion but a practice. It is a psychology in its truest sense... a knowing of the soul. Without her, women are without ears to hear her soul talk or to register the chiming of their own inner rhythms [1].

Thus study will argue that Trier challenges deeply-rooted archetypal female imagery and “male gaze” cinematography through his cinematic perspective and characterization of the “wild woman,” a woman who has achieved her liberated female psyche. In *Anti-Christ* Trier uses his cinematic text to subvert and undo the social discourses that lie in the collective unconscious and grand-narratives of dominant and patriarchal thinking. Critical Discourse Analysis is used as the research method first to point out how these discourses operate in cinematic language and visual semiotics by spotting them. Then, the study pinpoints the way in which this contemporary male director creates alternative modes of female attitudes, experiences, and discourses that over the course of time can create counter-archetypes. This is only achieved when the “wild woman” rebels against the synthetically constructed and deeply embedded masculine set of values and discourses about women. And this thanks to Trier’s skillful deconstruction and transformation of them.

To identify the elements of visual and verbal communication that make discourses favoring a class, race, or gender possible is the first step to resist and challenge them. To point out social and male-centered discourse that supports female exclusion and segregation, these elements are going to be applied to this study through the framework of dominance and resistance as suggested by Fairclough; that is, visual semiosis. Van Djik’s Socio-Cognitive Approach is the second approach chosen as a method of analysis to be applied to this study as he highly focuses on the reproduction of stereotypes, ethnic prejudice and power abuse by the dominant power groups. versus the resistance created by the dominated. He underlines the use of discourse to create and maintain power and he suggests that this is achieved through *cognition*, which is a bridge

between discourses and collective mental and behavioral models. This approach is vital to this study as, parallel to Moscovici’s “Social Representation Theory”, it states “one individual’s cognition is informed by dynamic constructions known as *social representations*, that is, the concepts, values, norms and images shared in a social group, and activated and maintained in discourse” [4]. Trier copes with local and global essentialist discourse forms to and offers alternative discourses in his cinema that enables other ways of visualizing masculinity and femininity.

I aim to underline the importance of these key themes and images to point out the associations established between them to reflect how discourses create local and universal knowledge/power in collective unconsciousness through a detailed look at key themes and recurrent images that occur in the movie as suggested by Critical Discourse Analysis. These are as follows: nudity from the perspective of female visual pleasure and body politics; alternative ways of visualizing masculinity and femininity in terms of technologies of knowledge; the relationship between nature, supernaturalism and female occult and uncanny in the service of female liberation.

To begin with, (in *Antichrist*, the name referring to the “devil” as it is suggested by some critics) refers to the state of the natural world, in which “chaos reigns”. Starting from the first scene in which a passionate sex scene between the husband and wife is followed by their baby’s fall from the window and death, the loss of the “innocence” by “sin” underlines the order and peace of mankind in “Eden” being destroyed and sexual pleasure taking over at the cost of a baby’s (loss of innocence) life by the main characters referred to as “she” and “he”. It is of great importance that, according to some critics, in the movie it is hinted that even though the mother, played by Charlotte Gainsbourg, feels that the baby is pacing towards the window, she does not want to interrupt her orgasm and lets it happen. At first glance this serves to create an association between evil and female that goes back to biblical references.

Another reason why Trier is referred to as misogynistic in *Antichrist* is the depiction of the female protagonist, the mother, who has the potential to physically distort her own son’s

legs by making him wear the wrong pair of shoes. However, it is only hinted that the mother was abusing the child, and on a deeper reading, there is no solid evidence presented in the movie that she actually harms her child. This is a significant sign of how intentional or unintentional evil is attributed to women in male-oriented discourse while it is in any case both parents' responsibility to look after their child. The husband's furious attempts to accuse his wife of these can be seen as the husband's search for self-denial of his own guilt. This he does by creating an evil woman image out of his wife, so he can eventually burn her, like a witch, and with it the shame that he does not want to face. Appearing at the end of the movie, this symbolizes the grand-narratives created in the minds of individuals to serve the good of a group, the center.

In *Discipline and Punish*, Foucault argues that social bodies are determined through discourse, and that they shape societies, lives and persona. Likewise, racist, gendered, populist discourses, and many more examples of such nature serve to the building and intensifying the effect of the "center" and its ideology. As a continuum of studies in critical linguistics in late 1970s, texts especially that are in mass media were of interest as a means to study against social injustice. The patriarchal model of hegemony and male-centered power dynamics that keep women under oppression in a society go hand in hand with Foucault's analogy of the panoptical prison, a model in which the implementation of power, fear, anxiety, domination, and exploitation is what dictates the everyday dynamics of action, behavior and relationships – though most of the time they remain invisible. In addition, it is more often than not in the minds of the individual as woman, in this context, are made to believe her actions and interactions are constantly monitored [4]. It is of great significance to understand how power relationships, structured around the dominant ideology and discourses make the marginalized perceive the schema suggested to and imposed on as the absolute, neutral and definitely without an alternative, especially when it comes to racism and sexism. Following this biblical symbolism, the "Fall", the "he", standing for the stereotypical identification of male with rationality and science (as the essentialist approach would suggest), decides to take his

wife to nature, to Eden, believing he has the power to restore his wife's psychology as she is destroyed by the heavy grief of losing her rather than their child. He is the stable, the healthy, the order while she is the chaos. Ignoring the advice of other professionals, and with his overestimated image of himself which his wife considers to be arrogant and prideful, he rejects to see what his wife really needs. It is explicit that, the start of the catastrophic deterioration of the male-female relationship comes to the foreground at this point, which is of great importance to the feminist reading of the movie as it is the husband who rejects dealing with his grief and sense of guilt, but instead focuses on his wife's depression and decides to "fix" her.

It is also worth noticing that, prior to their loss, her husband leaves no room for her to express herself, and it can be observed she has an unfinished doctoral study on gynocide that was put after his career, which also signifies the female protagonist was already living within his boundaries, leaving her no space for self-expression and creativity. The woman is constantly under the male gaze of her husband, be it mentally, psychologically or academically. He uses her grief as escapism from himself in addition to underlying his own value as a doctor and a strong, rational man figure to himself and to the world. On the other hand, from his point of view, and in contrast with everything that he is, she is made to be seen as the irrational, hysterical, and emotional one. Even though on the surface level it is she who is after sexual and physical violence, the husband is the antagonist with his cruel psychological attitude, his obsession with power and control, his emphasis on her shame and sense of guilt as a cover to his grief that the female protagonist is rebelling against.

In addition, Trier also powerfully uses sexual rebellion as a means to protest against an oppressive male hegemony. It is crucial to mention how, right after the husband's enforcement of his own belief, the wild woman, the rebel inside the wife, starts to be revealed in the movie. Just like in a text, through the visual semiotics of a film, it is possible to track down the embedded ideologies and the forces shaping the collective unconsciousness through textual and visual discourses. It is, therefore, based on these Foucauldian explanations of power and ideology, essential to be interested in "de-

mystifying ideologies and power through the systematic and retroductable investigation of semiotic data- (written, spoken or visual)” [3]. To do so, the critic should dwell on the ways “discourse structures enact, confirm, legitimate, reproduce, or challenge relations of power and dominance in society” [4].

In the end, it can be considered that her death and his survival is a justification of her evil nature and the husband’s fight against it. However, despite the fact that her self-mutilation is seen as her sort of sexual violence, it is the most extreme revelation of the oppression and sense of guilt that have been imposed on her by her husband about their child’s death: she gets rid of what makes her physically a woman which also happens to, according to the pressure stemming from male hegemonic discourse, cause her child’s death.

In addition, it is not new that man is associated with science and rationalism in literature or movies, whereas woman is with nature and nurturing. However, Trier successfully overturns this binary opposition by showing how woman, with her ties to nature, is equipped with overwhelming power and artistic creativity to challenge oppression and is able to rebel. Even though the female protagonist is terrified by their cabin in the woods, she is also very closely attached to it and it is she herself who is able to read, and understand the signs in wild nature surrounding them, read what acorns are doing, how the landscape turns green, as she is the “wild”. His over-identification with “Logos” and his incapability to connect with nature, or with his wife, becomes the primary reason why he fails to hear his wife’s spiritual needs, and this lays the ground for their marriage’s tragedy and his suffering as well. The wife counterattacks the psychologically oppressive husband and different husband in wilderness and wildly, seeking self-expression and empathy. Jung asserts:

Whether he understands them or not, man must remain conscious of the world of archetypes, because he is still a part of Nature and is connected with his own roots. A view of the world or social order that cuts him off from primordial images of life not only is a culture at all but, in increasing degree, is a prison, or a stable. (...) He ought never to forget that the world exists only because opposing forces are held in equilibrium. [2]

It is also no coincidence that her doctoral study is on gynocide and the witch hunts, which once again underlines her connection with the female occult. However, she rebels against the subjugation of woman by resisting her husband with her unholy powers in the woods, that is, wild, untamable nature that her husband, man, tries to take under control.

Furthermore, the ending is going to be suggested as an example of Trier’s cinema as anti-misogyny since it is she who finds salvation by freeing herself of her grief and guilty conscience, returning home to “wild nature”, whereas he has to live with the burden he cannot face. The faceless female images appearing in the last scene are also crucial in this aspect as they show not only that he does not perceive women with their identities, but that he is going to live his life with shadows of rebellious women, including that of his wife’s. The wife finds metaphorical “rebirth” through what is symbolically depicted as physical death in the movie. She listens to her (inner) wild nature and acts according to the fact that “nature herself demands a death and a rebirth” [2].

In conclusion, Foucault points out, discursive formations are the way meanings are created in a specific discourse, which is, to this study, hegemonic, heterosexual, white male-dominant discourse. These formations of great importance show the connections between different discourses and undo what lies beneath produced meanings, objects, relationships, screens etc. even the producers of these are unrelated or unknown to each other. Likewise, Trier, with his wild and rebellious female characters in his movies, helps us to decode these encoded meanings reflected on images and texts in societies through the operation of male-centered discourses, and in *Anti-Christ* this requires a careful critical discourse analysis to pinpoint how female-nature (and supernaturalism), the academic dissertation, violence and at the end “death” are used to create a strong counter archetype to challenge male oriented discourses.

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Seeing in the New Age

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Abstract. The New Age was a prelude through which “seeing” became a valuable heuristic device for the comprehension of a new universe versus to the Middle Age’s cosmology. Since the lack of a paradigm of universe and mode of thought in the New Age there were competing views of nature and utopias. In this historical period people, namely intellectuals, were searching for the “new”. In result, important geographical, cultural and natural explorations took place in this time. “Seeing” as a master of the senses was shaping a new understanding of knowledge. Philosophers, artists, politicians and, also, theologians were articulating “seeing” in their ways. In this study, first, it is going to be introduced how the concept of “seeing” cropped out in the New Age. Then, the character of the knowledge which based on the senses will be discussed in historical context. It will be argued that the character of knowledge, in the New Age, has changed from the searching the quiddity of the things to the quantity of the things. Then, it will be concluded that new understanding of “seeing” has paved the way to the modern philosophy.

Keywords: Seeing, New Age, philosophy,

For the Greeks, who firstly mentioned about the sense of sight, seeing is expressed through the eyes of Lynceus. The eyes of Lynceus are capable of seeing everything without specifying any sort of limit [11]. In Greek, this kind of seeing which can penetrate into the deepness beyond the objects carries basic characteristics of the human and the superhuman of Greek thought nested in a mythological character. The ability of seeing expressed here refers to a situation beyond seeing the physical things.

Aristotle distinguishes his sense of sight from other senses in his 1st Book of *Metaphysics* and gives it a meaning outside of its utilities [1]. Among the other senses, what is different from what we see is what gives us the most information and the difference between objects. Unlike its Medieval Aristotle commentators this understanding, which differs from the other

senses, formed the basis of the thought of the New Age. Also, this understanding brought a new cosmology with it. In this conception, the impact of geographical discoveries carries undeniable importance. In fact, in a letter of Amerigo Vespucci to Pier Soderini [15], the land that he mentions by the name of Novus Mundus indicates a continent whose existence was previously unknown. Moreover, this new continent is a land on which people of unprecedented colors, language and religion live.

The idea of the center of the universe as the world in the medieval thought and the idea of the monarchism have increased the tendency to become the ruler of the world. However, studying and researching everything that is visible and new in geographical discoveries has made it possible to reach the knowledge of a previously unseen and nonexistent. The lack of a universal philosophical approach that has yet to be overtaken in ideas and in the concept of the

universe has brought with it a new cosmology with different conceptions of nature and utopias for the New Age. However, the mentioned innovation takes place in an atmosphere where complexity prevails in the New Age, and therefore there is no particular order.

The first confusion faced by the New Age is that knowledge acquired through the observation of new places and living things is a characteristic that does not match the beliefs of Christianity. Reformers who acted on the reorganization of the Catholic Church according to rational law needed to be based on understanding, explaining and enlightening the world. We encounter Erasmus, adopting a Platonist approach, as a reformer who seeks the knowledge of the clear and distinct but for him "The world is not conceived with all living organs but with only eyes and intelligence" [17]. With the 16th century, we learn that a large part of the world is known by learning that there are new and different geographies and living things. The new trade monarch, which leads to the question of common laws, teachings, thoughts, and as to how the state should be, is becoming weaker in trade, and as a result of the strengthening of traders with a trade, this leads to a new political form.

The way of life established by the thought of education for the common life gradually predicts that the values are based on human rather than monarchy. In Christianity, Christian education is based on this. Martin Luther's distinction between faith and world affairs supports this education and aims to preserve Christianity. Since faith is related to the inner world, it has been thought to be free and in this relationship, it is questioned what kind of duty this church has [13]. According to Luther's thought, human beings should separate intelligence from faith, and they must not interfere with one another and direct each other. Two separate lists of rules should be prepared for these. Luther's thought created a person who lost the authority of the church and took his liberty in his own hand. His thought has also given momentum to the 17th-century rationalism.

Another doctrine that is incompatible with Christian beliefs is Copernican cosmology with a solar center. The Copernican doctrine, although fundamentally a metaphysical gnomon attached to it, has improved its perspectives by observations and calculations of where the earth, its planets and sun's position are to be located. Compare to the greatness of the earth, in their

thinking about the incalculable size of the sky [4], they departed from the sky was immeasurably large and unlimited in size compared to the earth. On the other hand, compared to the Earth perceived by sensations, a single point in the body is like a limited object in an object of infinite size.

Following Copernicus, Kepler who places the sun at the center of the universe depending on the same tradition, maintains his observing the circular movements of the celestial bodies. The movement of the celestial bodies is not circular but elliptical [16], which is a very important revolution in that it can correct the previous teachings. Kepler's observations are the result of three laws that criticize the church, and Luther, who states that the church cannot be the only source of truth, is a doctrine embodying the tradition.

In the same period Galilei's [7] findings on the Moon show that the Moon does not have a light of its own and that it reflects the light from the sun onto the earth, the Aristotelian doctrine has gradually been resolved to reveal similarities between the earth and sky. The observations made by Galilei and the mathematical calculations made it possible for this teaching to be falsified by the discovery of sunspots. This information from observation and mathematics makes it possible to explain things based on their perceptible qualities. In other words, we witness that concepts such as the remote effect (*Impetus*) tried to explain in the Middle Ages were transformed into a clear and distinct knowledge by means of mathematics by looking at the external movements of things in the New Age.

The church authority, which criticized commentary-based personal statements and regarded the observation as insignificant, were shaken by the information obtained from observations, which led to a gradual loss of power. The idea that experiment and observation are not enough to explain things formed people of medieval times. In terms of believing in what he believes or believing what he sees, he chose to see what the medieval man believes in.

Concepts such as god, universe, fate, happiness, which the medieval period built with doctrines such as Plato, Aristotle and Plotinus, have been created with an intuitive, rational and existential manners in this age. Without questioning the existence of a believed thing, there has been formed a tendency to know what is believed and to believe in what is known to be.

Medieval Aristotelian thinkers attempted to explain concepts such as god, universe, fate, and happiness using the ratio, that is, rational thought. Although rational thinking has attempted to explain these baselines, in the Greeks it is not possible to talk about the fact that something like this is immanent to something. In other words, according to the medieval thought, that immanence belongs to God.

The question of whether the knowledge that was created by the inconsistencies in Greek philosophy is reliable inevitably brought skepticism. The question of whether the information itself is reliable as a mind of observation and experience was one of the major problems of the New Age which was expressed by Montaigne. The thinker who says, "If I know something, the only one thing I can know is myself" [14] made it possible to consider myself as the subject by drawing attention to the separation between me and myself. In this context, the clear and distinctiveness of information is mentioned. Although it is a sophisticated skepticism, being skeptical of one thing precisely indicates its existence.

Bacon expresses the need to look at the entity and observe it when it comes to explaining how the entity can be known. He founded nine scientific groups in a science house that he founded in a utopian island [2], and he obtained a number of definitions based on many observations he had made. Bacon's desire to recognize and understand the existence in order to keep nature under control is not something that can be considered independently from the observation and experiment that it uses to reach the knowledge of the whole. He suggests the necessity of an experimental knowledge, which is possible by using the method as an instrument that leads to the objective knowledge of nature, expressing that subjective knowledge can only be overcome in this way.

Descartes who uses the skepticism in a methodological sense reaches Montaigne's 'me' and unlike his own 'self' he finds the self in 'self'. In Descartes' definition of human as a thinking being, when considering what a thinking thing is, that thing does not need a physical organ and is proof of itself without needing the outside world. In that case, conscious (*res cogitance*) exists separately from the material and can be talked about something called pure consciousness. Descartes draws attention to the fact that both exist independently from each other when he separates substances of material and thought.

Matter and thought, as closed things to the each other, exist as the thing in itself. But the fact that, to be able to grasp the material substance, the material cannot be grasped without the material space makes it possible to doubt the existence of a materially external world for Descartes. On the other hand, *cogito* exists as something that is solid, reliable and steady.

About 1200 years ago before Descartes, Augustinus expressed "If I am mistaken, I am" argument. This argument means that it is enough to be able to think whether or not it was wrong about his own being; to be able to think about something is a sufficient condition for the existence of that thing. Apart from the conscious mind that Descartes opened, unlike Augustinus, the material world is separate and closed to the other. If the matter is something and thoughts are in the same form, how will these two come together?

According to Descartes, this interaction necessarily provides an idea of God. The God-given seeds cultivated in the human mind must be shaped with a reasonable method [5]. As the rule IV. States, People can accomplish this if they can be cleared of blind seeing and comprehension passions.

Descartes expressed that the human mind has cultivated seeds. And it is very important to think about the question of what the human mind is like and what kind of function it is, with the claim that the human mind comes to the world with some information, and that there is God's thought at the origin of man. In Hobbes's definition of human mind, we witness that a new system and order conception of the New Age character has begun to emerge, by indicating that the human mind is composed of perceptions and thoughts and a movement in which these minds follow each other [10]. Although there is no special meaning attribution in seeing among other senses, according to Hobbes, perceptions formed by senses and senses must be roots of traces formed on the human mind. Because it is unthinkable that there is a perception in the human mind that has not come to the body.

According to Locke, who resembles the human mind to *tabula rasa*, the human mind acquires certain principals at the same time as it creates the source of all knowledge with a number of sensations and experiences [12]. Contrary to the teachings of a set of manners that man brought from birth, this is the sole source of experience for Locke . The only thing that man

has brought from birth is the mind itself. The philosopher draws attention to the need for the reason to explore is not innate and states that the senses are gradually turning into general names where the mentality is first placed as the specific things [12]. Sensation is divided into two parts as inner sensation and outer sensation which generates perceptions in some parts of the body as motion and impression. Ideas acquired with external senses when the mind is equipped with a new idea, created by its own processes, internal sense becomes an idea [12]. In other words, the mind transforms the impressions into a sense with its own ability that it receives through the senses from the outside world.

In the distinction made between mind and matter by Descartes, if the closed consciousness and the material world exist independently from each other, how does our mind understand the outside world? Unlike Descartes, the response of the empiricists to this question is that something can be added to the existence of the mind by experiment and that the mind carries this potential. The fact that Berkeley tells that there is a perceivable has shown that the external world itself can only be described from an external world based on its own account. In other words, the value of the human is the value his perception, the mind is left out and it is only based on perception [3]. But this reveals another problem that none of the perceptions is the same as the other. Why should a perception with another perception be the perception of the same object? According to Berkeley, this is not a bearable situation.

It is very important what it is that tells you two perceptions belong to the same entity. In epistemic sense, it is said that although the two moments are not the same, the perception belongs to the same thing. This situation, which cannot be proved in epistemic sense, can be explained with similarity. Berkeley, thinking that similarity cannot be the ground, has always stated that we will always be in a state of error and that these objects are the objects that are in the perception of God.

According to Hume, our ideas about the outside world have no epistemic meaning. Hume draws attention to the problem arising from the fact that the human mind seems to be blurred even nearby objects that are objects of thought, and that they cannot easily find the boundaries which distinguish them from each other [9]. Knowing what the human mind is like is very

important in terms of knowing this distinction because these objects are so thin that they cannot have the same appearance. Although there is no doubt that the human mind has a set of abilities, all the instruments of thought are produced from inner or outer senses. In other words, the human mind cannot make a conclusion about the real existence or the phenomenon without the help of the experience.

All ideas or inner weaknesses, impressions, or replicas of more vibrant perceptions, which are obtained by inner senses or outer senses, are not innately found in the human mind. The ability of the human mind can be divided into two types in terms of objects; idea associations and phenomena. Phenomena can be learned with frequent repetition of objects and experience. A large number of example result conclusions stemming from certain objects of experience enable us to keep pace with the way we think the order will always be, by looking at the repeating patterns that the habits we get are the result, just as in animals [8]. Our evaluations of the events that happen over and over again prevent us from seeing that events create repetitive expectations but that this can only happen in the ideas. It is not compulsory that an expectation of repetition occurs between events. The necessity established between the ideas does not affect the existence of the external world.

Since the Greek philosophy, the relationship of knowledge with senses has followed a contentious path. Sometimes the importance of senses were emphasized, sometimes the senses were pushed behind the things like mind, faith, etc.. Aristotle thinks that a very important part of our knowledge of the world is based on senses. Along with this, when human beings acquire information about the world, they put it in front of other senses. Among the other senses, what makes seeing different is it gives us the most information and lets us conceive the differences between objects. In the Middle Ages this was based on seeing what the medieval people believed instead of believing what they saw. Medieval concepts are more intuitive, rational, and existential, based on the teachings of Plato, Aristotle and Plotinus. The church authorities have considered the personal explanations based on observation or interpretation to be insignificant and defended that experiment and observations are not enough to explain something. In the New Age, this situation is considered on the perceptible qualities of existence and it is made possible to clarify what kind of relationship is

involved in clarifying mind phenomenon and knowledge. The general attitude of the new-age philosophers is to reconsider the believed and thought knowledge throughout the Middle Ages. The philosophical attitude on which medieval knowledge is based, authority is criticized as much as possible. The most important attitude that reflects this period is to realize that many things are suspicious of information that is rationally open to doubt.

The development of a Modern thought, whose existence is conceived in order to obtain common knowledge without revealing the perceptible qualities of what is present and the knowledge of what is obtained in a calculable way, has caused things to be perceived in harmony and at certain proportions. This information, which is not based on interpretation and can be grasped by a common mind, is the basis of modern thinking.

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The Armeno-Turkish way of spelling and its relation with the Ottoman Turkish script

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Abstract. In the context of Ottoman Empire's multicultural diversity there were no compelling regulations for non-Muslim nations to write Turkish using the Arabic letters except the documents directly addressed to public institutions. This has provided an opportunity for Armenian and Greek communities to write the language of the state with their national alphabets. Many surveys have been made to understand the nature of this practice and the results have put forward religious, social, political and cultural bases. Rather than questioning the underlying reasons for various scripts that were to represent Turkish sounds in this paper the main aim is to deal with the reasoning of Armeno-Turkish spelling which was improved and spread by the Armenian community and was almost perfect for common usage. With the help of printed materials our aim is to put forward the relation between the Ottoman and Armeno-Turkish ways of spelling and to evaluate the adaptation of Armenian letters to suit the requirements of Turkish, a language that is not genealogically related. As a matter of fact an adapted alphabet which had an extensive usage for centuries may enable us to gather very valuable information about a historical phase of Turkish. It may also help us comment on the logic of Greco-Turkish texts, another historical and cultural heritage of Turkish language.

Keywords: Armenian, phonology, Ottoman Turkish, adaptation, spelling

1. Introduction

Armenian is an Indo-European language. It occupies an independent branch in this family and it is the official language of the Republic of Armenia and the invaded territories of Azerbaijan, namely Nagorno-Karabakh. Historically the area covered by the language was much wider and today it is divided into two main dialects named simply according to the geographical distribution: Eastern and Western Armenian. This classification is an overview which excludes many local dialects that have distinct features to such an extent that they are mutually unintelligible. Besides being a multiregional language Armenian has another version that was in use from

the very beginning of its written history up to 19th century when it was gradually replaced by Eastern and Western dialects: Krapar or classical Armenian. This featured language like many of its counterparts in Europe (Latin) and South Asia (Sanskrit) was used not only for religious purposes but throughout centuries chronicles and literary works were also written by its medium. With the help of thousands of historians and masters of literature it gained an extensive vocabulary, fluency and richness and reached its peak before it left its place to contemporary linguistic styles.

In spite of the fact that Armeno-Turkish texts are not a part of the Armenian language they are closely related with the socio-cultural consciousness and responsibility of Armenians who

have never given up using their national alphabet and who have always found new ways to attach themselves to their national identity. These texts are also a good reflection of their social ties with other societies (in this context with the Ottoman Turks, Kurds, Arabs and Western peoples) which allow us to learn both about them and the others.

2. Armeno-Turkish texts or Turkish literature in Armenian letters

Long before Armeno-Turkish texts were printed in the first half of the 18th century Armenians living in Ukraine and Poland had created an outstanding literature in Kipchak which is a member of the Turkic language family. The texts written in this dialect were miscellaneous and they included not only community and church registers but all kinds of law codes and historical chronicles as well.

This unique experience of Ukrainian and Polish Armenians must have had an illuminating contribution in the creation of Armeno-Turkish texts by the Armenian communities living under the protection of Ottoman Empire. The process seems quite similar: Those who have lost contact with their mother tongues endeavour to revive their ties with it by means of the most important aspect of their written traditions, that is to say the Armenian alphabet.

Armenian letters have always played an undeniable role for Armenians in the protection of their identity as a nation. Mesrob Mashdots, the inventor of the Armenian alphabet and one of the first translators of the New Testament into Armenian is regarded as a saint who was inspired by the heavens to create a new system of writing for the Armenian society. This belief reflects the holiness and importance of Armenian letters for an ordinary Armenian who has no doubt about the source of the letters he/she uses in his/her daily life. This mythical perspective may help us to understand the reason why Armenians cling to their alphabet even if they totally give up using their mother tongues. It is

obvious that they have stronger ties with the alphabet than their language.

Armenian has 38 letters two of which were added to the alphabet later when the writers needed to use them as a result of their contact with other languages. In the adoption process however Armenians tried to use the letters of the alphabet and not to produce new ones as much as possible. Instead of adding a new letter to the already holy alphabet they preferred to make combinations of letters as it is exemplified later in this paper.

Under the patronage of Ottoman Empire no nation was forced to use a certain language on a daily basis. Furthermore they had the freedom of language both in their religious communities and in their educational environments. This information is necessary to understand the fact that Armenians or other non-Muslim ethnicities were not exposed to forcible conversion into Islam or Turkization as some researchers of Armenian origin claim. On the contrary they could write even Turkish, the official language of the state with an alphabet of their own and were free to teach and learn the language of the representative congregation/church to which they were strongly affiliated. The underlying factors for the loss of the mother tongue can be quite complicated and they cannot be limited entirely to external reasons. This issue obviously requires a broader survey and comparative sociolinguistic investigations rather than readily blaming the politics of a state which is known for its tolerance towards its subjects.

Armeno-Turkish texts were first printed in the first half of the 18th century (1727) as mentioned before. By virtue of printing houses people had much easier access to written materials. Armenians have always been active and hard-working in different fields of cultural, political, regional and social life. As a result they were eager to spread their ideas through printed materials among which we can mention all sorts of classical and modern genres which had both secular and spiritual contents. Together with their mother tongue Armenian they also pre-

ferred to use Armeno-Turkish as it was a practical tool to benefit from and already the mother tongue of many Ottoman citizens who were originally Armenian.

The materials printed with Armenian letters but in Turkish are not easy to classify at all. They touch on any subject related with life or mankind. They present us an unmatched variety of knowledge through the agency of various texts such as novels, poetry books, historical works, pedagogical literature, textbooks, bilingual or multilingual dictionaries, legal acts, guidebooks, books for children, etc. They had a valuable assistance for the introduction and development of new genres in Turkish literature. For instance Hovsep Vartanyan had the privilege to write the first original novel in Turkish literature. (Surprisingly there are still some prejudiced intellectuals who want to deprive him of this pioneering role probably because he wrote Turkish in Armenian letters, an alphabet alien to the majority.) On the other hand Armeno-Turkish texts played a significant role in the establishment of Turkish theatre as well. Many plays that were translated from European languages, especially French, were not published but rather performed at the stage and this made it easier for Armenian authors to reach the majority and convey their westernized ideas among a Muslim society.

Unfortunately the Armeno-Turkish texts did not always prove to be peaceful or legal. The intensive national feelings of many Armenians among whom we can mention scholars, musicians, religious figures, poets, writers, politicians, etc. forced them to seek more and more freedom for their separatist ambitions and they were never satisfied with the implementations of the government no matter how hard it worked to bring equality and justice to its subjects. The Armenian intelligentsia did not miss any opportunity to exploit all kinds of written and printed materials to provoke people against Abdul Hamid II and they continued to claim that he was a bloody tyrant. They worked together with Young Turks and later on the members of Ittihad and Terakki Party and helped them to absorb European na-

tionalism and secular merits which were totally unfamiliar to local people. This co-operation a part of which was Armeno-Turkish publications lasted for a long time until they were betrayed and punished by their true fellows who managed to overthrow the cruel sultan but never shared the political power with them.

Nevertheless the Turkish literature generated in the circle of Armenian letters form a very important aspect of Turkish language as it is a part of its rich and rooted history and it should be regarded normal to contain propagandist and separatist texts as well, for they reflect the ideologies of people who came from different backgrounds and in this regard they shed light to our history allowing us to understand the collapse of a multinational and multicultural empire. One should keep in mind that a certain language can be written in an unusual alphabet and this does not change the fact that the language still remains the same. Moreover this so called unusual script can turn to be a usual one as time elapses and it can prove to be highly helpful, beneficial, effective, productive and precious.

A historical phase of Turkish which lasted more than two and a half centuries deserves a full respect and much more attention than it is given to today. The printed products that were produced in almost 50 cities and more than 200 printing houses both inside the borders of the Ottoman Empire and Europe, the United States, Latin American countries and elsewhere are of great value to both Turkish people and Armenians and they carry the potential for being an ever-green source of mutual discoveries.

3. The process of adaptation

Armenians have cleverly adapted and modified Armenian letters to suit the requirements of Turkish language. Turkish and Armenian are not genetically related but phonetically they are not far from each other. The fact that Armenian is incredibly rich in consonants makes it easier to represent Turkish consonants without much difficulty. The main problem arises in the adjust-

ment of vowels which are relatively diverse in Turkish. To solve the problem Armenian logic has chosen a practical way: Instead of inventing a new letter to use two letters together so that it can represent the required sound. In other words they have used the facilities of the alphabet to its full capacity and preferred to make diphthongs and conjuncts rather than coining a new and a strange shape. The process is quite similar to the representation of English sounds within a restricted alphabet. English which has more than 40 sounds is written by an alphabet that is comparatively poor as it has only 26 symbols. This implies many problems and compels the writer to use conjuncts or diphthongs for a single sound and that is the reason why we use for example *ch* for the /tʃ/ and *sh* for /ʃ/. In like manner Armeno-Turkish does not contain any extra letters and meets the requirements of alien sounds within the limits of the Armenian alphabet.

Another important aspect to remember is that the Armeno-Turkish writing system has many properties which are difficult to comprehend for a Turkish reader who has no knowledge about Ottoman Turkish. For example certain diacritics used before or after vowels are merely functional and they remind the reader that there is a parallelism between Armeno-Turkish and Ottoman scripts. As a consequence one needs to have at least some basic knowledge about the Ottoman way of spelling to understand the general characteristics of Armeno-Turkish orthography.

Here is some general information about each letter that was used in Armeno-Turkish texts along with examples and their Ottoman equivalents. The characters that were used in Armenian proper names or the letters that did not gain a widespread usage but rather reflected the preference and phonological taste of their writers have not been incorporated in the list. The alphabetical order shown here does not correspond to Armenian which follows the order of the Greek alphabet; it is in harmony with the modern Turkish alphabet so as to make it easy for the modern reader to follow the sequence.

4. Armeno-Turkish letters

□□ (Aa) /ʌ, a:/ [ء، آ، ع، آ]: This vowel is used to represent both short and long “a”s which are shown through various letters in the Ottoman script. Sometimes only an apostrophe is used to represent a silent “a” at the end of a syllable or a word. Examples: □□□□ (Ādem) [آدم]; □'□□□ (‘adēm) [عدم]; □□□□ (baca) [باجا]; □□'□□□ (ta'līm) [تعلیم]; □□□□ (atkı) [اتقى]; □□□□□' (mîsrā) [مصارع].

□□ (Bb) /b/ (ب): This consonant is used to represent the “b” sound. In Latinized Turkish the participles always end with “p” but both in Ottoman and Armeno-Turkish texts they are inclined to end with “b”. Examples: □□□□□□ (Bāyezīd) [بايزيزد]; □□□□ (baba) [بابا]; □□□□□□ (gidüb) [كيدوب]; □□□□□□ (kalib) [قالوب].

□□ (Cc) /dʒ/ (ج): This consonant is used to represent the “c” sound of Latinized Turkish. Certain suffixes written with “ç” in the modern spelling were written with a “c” in Armeno-Turkish and Ottoman texts. Examples: □□□□□□ (Ceyhan) [جيحان]; □□□□□□ (cicev) [جيوبجيو]; □□□□ (akçe) [آچه]; □□□□□ (hoşça) [خوشجه].

□□ (Çç) /tʃ/ (چ): Armeno-Turkish tends to use the aspirated “ch” sound instead of the other non-aspirated one as “ch” in Turkish phonology is slightly stressed and aspirated. Examples: □□□□□□□□ (Çanakkale) [چناق قلعه]; □□□□□ (çerçi) [چرچى] □□□□□□ (çömlek) [چوملک].

□□ (Dd) /d/ (د، ض، ط): This consonant has at least three equivalents in the Ottoman script but only one symbol in Armeno-Turkish as the main goal is to write Turkish phonetically and make it simpler by ignoring the historical spelling most of the time. In modern Turkish the “d” letters which are placed at the end words change into “t” but in Armeno-Turkish they are generally unchanged as a reflection of an imitation of Ot-

toman way of spelling. Examples: دیاربکر (Diyârbekir) [دیاربکر]; آدانا (Adana) [آدانا]; داماد (dâmâd) [داماد]; درب (darbe) [ضرب]; احمد (Ahmed) [احمد].

ئ (Ee) /e/ (إ): Armeno-Turkish uses only one of the two “e” letters of Armenian. This covers two types of “e” letters used in Turkish and does not require an extra symbol for the less prevalent “e” which is common in the first syllable of certain words that was shown with an “i” in the Ottoman orthography. Examples: ادرنه (Edirne) [ادرنه]; ئابه (ebe) [ابه]; ئېچى (gece) [كىچى]; ئېشىل (yeşil) [بيشىل].

ئ (Ff) /f/ (ف): This consonant represents the “f” sound which is originally alien to both Armenian and Turkish and appears only in borrowed words; the exception is onomatopoeic words like fokurdamak, fisilti, etc. Examples: فاتح (Fâtih) (فاتح); فسلنکن (fesleyen) [فسلکن]; فوکورداماک (fokurdamak).

ئ (Gg) /g/ (ج): In the Ottoman script this consonant was shown by two different letters which were distinguished by the following vowels. Armeno-Turkish alphabet however did not need to have alternatives and used a single symbol to represent both. The reason is obvious: To keep the orthography simple and not to use an extra letter unless it is inevitable. Nevertheless an “y” letter was used if “k” was followed by a back vowel and had to be pronounced softly. Examples: گوموشانه (Gümüşhâne) [کومومشخانه]; گازى (gâzî) [غازى]; گىنىش (geniş) [كىشىش]; گورولدامق (gûruldamak) [غورولدامق]; گيavor (gyavur) [كاور]; گاستنادگاه (istinâdgyâh) [استنادگاه].

ئ (Ğğ) /a: ə: ɔ: u: ɣ/ (غ): In words of Turkish origin this consonant is used along with back vowels and helps them to be pronounced twice longer than their normal length. In borrowed words however it might either be pronounced as a hard “g” or as a French “r” which is a voiced

velar fricative. It has another critical function when it makes a combination with “n” resulting in an archaic feature of old Turkish, namely nasal “n” /ŋ/. This is not used at the end of words but preferred in the middle of words to maintain their nasal character. Examples: غالب (Galib) [غالب]; دامىك (da:.) [طاخ]; سىل (sîl) [صيغ]; دوغمىق (do:maç) [دوغمق]; باشبوغ (başbu:) [باشبوغ]; تاڭى (tâgî) [طاغى]; تانرى (Tañri) [تائىرى]; سونگرا (songra/soñra) [صوڭرە].

ئ (Hh) /h/ (ح): This letter is used to represent a soft “h” which had two symbols in the Ottoman script. The Armeno-Turkish did not choose to use two separate letters as their pronunciation was identical in Turkish phonology. Examples: هارون (Hârûn), [هارون]; حمديه (Hamidiye) [حمديه]; مسامحة (müsâmaha) [مسامحة].

ئ (Hh) /x/ (خ): Unlike soft “h” this letter represents a voiceless velar fricative which is always marked in Armeno-Turkish texts to preserve either the historical spelling or the genuine pronunciation. Examples: خاصكوى (Hasköy) [خاصكوى]; دخالت (dehâlet) [دخلات].

ئ (Ii) /ə/ (ء): Although this vowel is quite common both in Armenian and Turkish many world languages does not contain it. This has helped Armeno-Turkish users to adopt it easily into their new script. It also replaces an Arabic “ع” which is pronounced like a vowel depending on its context. Examples: اسپارتاه (Isparta) [اسپارتاه]; ىسلەح (ıslâh) [صلاح]; mütevâzi (متواضع) [متواضع].

ئ (İi) /i i:/ (ي، ى): This vowel is either long or short depending on its circle and it corresponds to several letters in the Ottoman script that were used to represent it. It is a long vowel in words borrowed from Arabic and Persian if they are also long in these languages. On the other hand words of Turkish or European origin necessitate a short pronunciation.

İstanbul (استانبول); imān (ایمان); ilāc (علاج); üniforma (اوئینفورما).

□□ (Jj) /ʒ/ (ج): This consonant is represented by a single symbol both in Armeno-Turkish and Ottoman scripts. Historically Turkish does not contain this sound or letter and the symbol was borrowed from Persian but this is a native sound to Armenian and by this way no difficulty must have occurred to find the right equivalent in the process of forming Armeno-Turkish alphabet. Examples: Japonya [ژاپونیا]; jeng [جېنگ].

□□ (Kk) /k/ (ق): This consonant is accompanied by back vowels which can be shown as “a, ı, o, u” respectively. Armeno-Turkish script has chosen to use the “□” letter as the appropriate counterpart of Ottoman “q” as the other “k” sound whose symbol is “□” is a bit aspirated and does not match the properties of the Turkish sound in question. Examples: Kāhire [قاہرہ]; kisa; Kosova [قوصوہ]; kuman-dan.

□□ (Kk) /kʰ/ (ڭ): This consonant is accompanied by front vowels which can be shown as “e, i, ö, ü” respectively. As the Turkish “k” used along with front vowels reflects a slightly aspirated feature Armeno-Turkish has chosen to use it instead of another twin which lacks this quality. It is also used to keep the aspiration quality when the consonant is followed by a back vowel. In this situation a “y” letter is added to maintain the required sound. Examples: Kütahya [کوتاھیہ]; kemāl [کمال]; kiraz [کیراز]; köz [کوز]; kyāhin [کاھن]; hikyāye [ھکایے].

□□ (Ll) /l ɫ/ (ل): This consonant is represented by a single letter both in Ottoman and Armeno-Turkish orthographies. It is either pronounced dark or light depending on the vowels that accompany it or the origin of words. A syllable with a front vowel imposes a soft “l” and

naturally a syllable with a back vowel requires a hard “l”. However if a word of Arabic, Persian or European origin contains a back vowel “l” is always pronounced lightly. Example: Lâtin Amerika (لاتین آمریقا); lâmba (لامبہ); қalın (کالین).

□□ (Mm) (م): This consonant is represented by a single letter in Armeno-Turkish alphabet and Ottoman orthography as well. Examples: Muş (موش); müsteri (مشتری).

□□ (Nn) /n/ (ن ڭ): For this consonant Armenian Turkish uses a single letter in all contexts whereas Ottoman Turkish uses a nasal “n” to denote ownership and another “n” in other situations. There is no significant difference in their pronunciation though and this is the reason why Armeno-Turkish chooses only a single sign. Examples: Niyde [نیکدہ]; temenni [تمنی]; sizin [سزک].

□□ (Oo) /ɔ/ (و): Armenian has two types of “o” which was invented and added to the alphabet later to write words of European origin more correctly. It is this extra later that is chosen to represent the “o” sound of Turkish phonetics. Examples: Ordu [ارڈی]; orak [واراق]; şato [شاتو].

□□ (Öö) /ɔ:/ (وو): In Armeno-Turkish two different vowels are combined to make the “ö” sound of Turkish as no native sounds of Armenians correspond to this Turkish sound. Armeno-Turkish users have cleverly solved the problem through bringing two distinct letters together which remind us the “ö” sound if pronounced very quickly. Examples: Ödemiş [اودمش]; ördek [وردک]; dökmek [دوکمک].

□□ (Pp) /pʰ/ (پ): Armenian contains two different “p” sounds and it has two symbols for each of them. In Armeno-Turkish texts there is a tendency to use only the aspirated one which roughly corresponds to the Turkish “p” sound.

Despite being aspirated it is not as strong as its Armenian counterpart. Examples: پاناما [پاناما]; پیراسه [پیراسه]; پنجره [پنجره].

ՐՐ (Rr) /r/ (ر): There are two Armenian “r”s one of which is light and the other hard. The latter is not used in Armeno-Turkish as it is not a common phoneme in Turkish. Examples: RECEB (Receb) [رجب]; ریحان (reyhān) [ریحان]; تکرارلامک (tekrarlamak) [تکرارلامق].

ՌՌ (Ss) /s/ (ش س ص): In the Ottoman orthography there are three “s” symbols used to represent “s” sound as the main goal in this script is to preserve the historical spelling whether they have a phonetical value or not. Armeno-Turkish however uses only one symbol to represent these three letters as a practical way of writing down words minutely in accordance with their spoken values. Examples: سیواس (Sivas) [سیواس]; صو (su) [صو]; سبات (sebāt) [ثبتات]; ایسیز (ıssız) [ایسیز].

ՋՋ (Şş) /ʃ/ (ش): There is only one letter used for this consonant both in Armeno-Turkish and Ottoman writing systems. Examples: شہین قره خسار (Şebinkarahisar) [شہین قره خسار]; شطفات (şatfât) [شطفات].

ԹԹ (t^h) /t/ (ت، ط): Although there are two Armenian “t”s mainly the aspirated one was in use in the Armeno-Turkish texts and it was a representative symbol for two different “t”s of the Ottoman script. Examples: توکات (Toğat) [توقات]; طالب (tâlib) [طالب]; تنجره (tencere) [تنجره].

ՈՈՈՈ (Uu) /u u:/ (و): Armenian uses two symbols to express the “u” sound. Armeno-Turkish follows the same way and it uses this letter to represent both the short and long “u”. Examples: اورفه (Urfa) [اورفه]; یعقوب (Yaakov) [یعقوب]; اولو (ulu) [ولو].

ӮӮӮӮ (Üü) /ju:/ (و): There is a similar process in the formation of “ü” as in the formations

of “ö” both of which are foreign vowels to Armenian phonology. If we pronounce the diphthong quickly enough we get closer to the “ü” sound. Examples: اسکدار (Üsküdar) [اسکدار]; اولکه (ülke) [ولکه]; اوزولمک (üzülmek) [اوزولمک].

ՈՈ (Vv) /v/ (و): The symbol used in the Ottoman script (و) may be misleading as it reminds the reader a labio-velar approximant which is similar to English “w”. One should bear in mind that this consonant always represents a voiced labiodental fricative. Armeno-Turkish has a perfect match for it which prevents misconceptions. Examples: وان (Van) [وان]; تاوا (tava) [طاوه]; وسوسه (vesvese) [وسوسه].

ՈՈ (Yy) /j/ (ی): In Armenian this consonant is used as a “y” sound at the beginning and as an “e” sound in the middle or at the end of words. In Armeno-Turkish it is used only at the beginning of words to represent a “y” sound. So one cannot use it inside or at the end of a word with the exception of Armenian proper names which ends with a -yan syllable. Since this suffix is not originally Turkish it might not even be stated as an exception. Examples: یانیشہیر (Yenîşehir) [یانیشہیر]; بکی شهر (yük) [بکی شهر]; یوقلوك (yöklük) [یوقلوك]; یوقلاق (yöqlük) [یوقلاق].

Ӯ (y) /j/ (ی، ک): This is the same consonant with “y” which is used both in the middle and at the end of a word. It does not have a majuscule partner. It also represents a modern “ğ” of current Turkish which is used together with front vowels, namely “e, i, ö, ü”. Examples: دایانمک (dayanmak) [دایانمک]; دئنهک (deynek) [دئنهک]; اکری (eyri) [اکری].

ӮӮӮӮ (Zz) /z/ (ڙ، ڏ، ڻ، ڻ): In the case of “z” Ottoman script uses four different letters three of which do not exist in Turkish phonetics so as to maintain the historical spelling. In Armeno-Turkish there is solely one letter to represent four symbols used for the same phoneme as it does not need to show the origin of a word by preserving its traditional spelling. Examples: زونغولداق (Zonguldak) [زونغولداق];

zeki (زکی) [zeki]; Ramazān (رمضان) [Ramazān]; tanzīmāt (tanzīmāt).

5. Conclusion

Armeno-Turkish literature (the texts composed with the Armenian alphabet but by the medium of Turkish language) is a long historical phase of Turkish. The Armeno-Turkish alphabet perfectly represents the Turkish sounds and gives us very valuable information about its phonology. There are thousands of books and periodicals written with Armenian letters through which one learn about all segments of life in the past and find out very interesting things. Further survey is required to benefit from this treasure which is not likely to be repeated or found somewhere else. Unfortunately there is only a superficial introduction at universities and the number of books dealing with the topic of Armeno-Turkish texts is not sufficient to be satisfied with at all. The path to new discoveries in this field of course, is only possible by overcoming mutual misunderstanding and political bias so as to make the future less chaotic and not to waste the linguistic heritage of the Ottoman Empire which was a successful composition of all nations living under its shade.

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The Importance Of Arabic Literature In Arabic Teaching

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Abstract. In recent years, different modern methods, which have partially excluded the native language and started to use daily talks with the direct method and ignore Arabic literary texts that were produced by Islamic civilization for centuries, have begun to be used more frequently in Arabic language teaching, especially with the influence of the methods having been followed in the European language lessons. In this approach, in which the Arabic literary texts are neglected, the subjects regarding the morphology and syntax are also given in an indirect way. However, recent researches have revealed that foreign language lessons should not only be limited to language related materials.

In this paper, we have tried to reveal that; working with Arabic literary texts might contribute to teaching Arabic language, especially which has recently gained importance in Turkish higher education. We have tried to show that the active use of classical and modern Arabic literature in teaching the Arabic language has an important effect on the development of the language skills of the students. We have explained the reasons for using the literary texts in language lessons.

Key Words: Arabic Teaching, Arabic Literature, Language Skills,

Introduction

Traditional foreign language courses had to provide learning of necessary grammar in particularly to be able to read literary texts in original language. In accordance with pragmatist approach, daily speaking structures have been placed in foreign language courses with direct method which excludes native language and literary texts have majorly lost their importance since the end of the 19th century. Short texts, which are intended to cover daily life verbal communication, directly associated with use of language and also cover country related information, are used in foreign language textbooks that are prepared depending on this method. However the used texts cannot be considered as literary text. Simple texts are used for example to go shopping, to cook, to tell arrival and departure hours of transports. These kinds of texts do not obtain all characteristics of a text. In recent years, it is seen that majority of the books that have been released to market for the purpose of Arabic language teaching were prepared in such ways.

It is seen that literary texts are excluded in such sources that especially "*aural-visual method*" and mainly *visual materials* are used.

"*Meaningful Learning*" becomes more important in addition to Noam Chomsky's "*generative transformational grammar*" theory. According to Chomsky, analyzing the sentences that are created in a language is not sufficient. An individual can learn a foreign language easier if the structures to set new sentences are comprehended and the four skills that listening, reading, speaking and writing are constantly kept active.

Restricting foreign language learning with only language related materials is considered as a missing issue. Literature in foreign language courses should also be seen as an opportunity for individuals to express their own experiences.

2. Use of Arabic Literary Texts in Arabic Learning

Benefiting from rich content of Classic and Modern Arabic Literature in foreign language courses can make a major contribution to Arabic teaching. Because creating selections from different periods starting from *Jahiliyya* (Pre-Islamic Arabia) Literature to Modern Arabic Literature and using these texts in foreign language teaching contribute not only to development of reading and comprehension skills but also to development of speaking and writing skills. Arabic literary texts give sources to students for them to obtain information about Arabic communities who use the target language. Arabic Literature has drawn attention of many nations which accept or do not accept Islam Religion in history. It should be noted that such a rich area creates a great opportunity for learning platforms. It is permanently possible to use rich Arabic literature books, for example “The Ring of the Dove/Τawq al-ḥamāmah” by Ibn Hazm and “Azazeel,” by Youssef Ziedan, al-Mu’allaqāt and al-Muwassahat in language teaching while using dialogs in grammar textbooks in real life is not very easy. Arabic literary texts enable students to have information about communities which have used Arabic as their writing language in history, and these communities’ cultures, moreover these texts contribute students to develop their social skills. Arabic written literary texts provide Arabic learning students a wide convenience for them to think and interpret. Being occupied with Arabic literature also means being occupied with Arabic. Reading Arabic literary text to develop listening, speaking, reading and writing skills can make contribution for lifelong learning. Today, Arabic literary texts should be adapted to listening and reading exercises using visual and aural programs for students, moreover students should be helped understand the texts using social media. Asking questions to Arabic learning students about these texts can make learning process more enjoyable, hence these questions can fasten students’ speaking and writing processes and enable use of this information in real life as deriving meanings from abstract. This condition can develop students’ vocabulary and give opportunities for them to experience different sentence structures and grammar structures of Arabic grammar.

Proper Text Selection

Proper text selection has a crucial importance for an effective and productive foreign language course. First and foremost, literary texts should be convenient to language learners’ intellectual levels, learning levels, experiences and ages. Length of text and students’ attitudes to texts should be taken into account by teachers because external factors of a language such as students’ ages, language levels, interests, education levels have effects on foreign language courses. Additionally, text’s subject, type, style and concept are important. Especially, teacher should consider above stated text characteristics and factors in text selection from Arabic Literature. Texts that are convenient to use in foreign language courses should promote four skills of a language due to many reasons.

Texts should be open, simple and understandable, wording structure should not be difficult on language levels of language learning group, however texts should offer new and interesting information to them as not staying below their intellectual and emotional levels. Selecting a text that does not target only a specific period, keeps its actuality, and whose subject and content can be transformed to language learner’s daily life, for example poem, song, drama, khutbah (Islamic preaching), historical novel and story, can make language learning more effective. To give an example for proper text selection, readers of “The Book of Misers/ Al-Bukhalā” written by Al-Jahiz in a humorous style can find post time subjects that target every period as exceeding all times. Because this book carries properties of not only Oriental Classic but also World Classic Literature. Using the power of philosophy and humor, Al-Jahiz narrates the fine difference between stinginess and thrift as one of the subjects that can be encountered in all periods. As a result of these readings, students can find ways to develop themselves in terms of language and culture as having new life and reading experiences.

Khutbah (oratory) that means delivering a speech to explain a subject to a community, for people to adapt an ideal, to excite them and emotionally affect them has a very important place in Arabic literature. A teacher, who wishes to analyze a sample of oratory text in politic nature that was read by

Eksem b. Sayfî, who were one of the most important orators in Jahiliyya period (Pre-Islamic ages), before Iran Emperor Kisrâ, with his/her students in language teaching should firstly remove reading obstacles. The prepared oratory should be delivered to class according to the length of text and the number of students. Students are requested to write a story, poem or an oratory text with improvisation method as primarily vocabulary list and sentence structures related to the analyzed text are provided to them. The words which are not frequently used should be explained. Then, students should be requested to use these words in different sentences. Oratory texts are read with a high and net voice. Main subject of oratory is provided and students are separated into groups as they are requested to create a new speech text in the same manner with their own vocabularies.

During this process, sufficient time for them to openly express their thoughts about an oratory text, ask questions, explain their observations and present critiques should be provided. Literary texts help students enjoy more since they are created with more quality and reflect language characteristics better. Therefore, students can experience a reading

activity in which they become more attentive and focused on texts with excitement and curiosity.

6. Conclusion

In this study, we tried to show that language and literature skills in Arabic teaching can be developed in a platform, which is more attractive, enjoyable and success expectation is higher, by using literary texts. Use of this rich inheritance, which can be evaluated in a wide range from Pre-Islamic Arabia Literature, The Earliest Arabic Islamic Literature, Umayyads, Abbasids and Andalusia Umayyads Literature, Ottoman period Arabic Literature to modern Arabic Literature, in Arabic teaching is thought to make contributions to students' not only grammar but also vocabulary studies. Therefore, students can develop their vocabulary in a short amount of time with priceless texts of Arabic literature and can find opportunity to learn specific periods of Islam Civilization. All kinds of literary texts of Arabic literature can be shortened or expanded according to needs.

The State-Society Relations In Atatürk Period

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Abstract: The state, which is produced as a supreme board within the framework some rules and orders, gets involved in almost all part of community as a policy and decision maker. In historical process, power and bureaucracy always have interfered in the changing process of the society. They made it sometimes with the imposition and force, but sometimes with legitimate arguments. The Turkish Republic, that was in a struggle for establishing a new structure on the soil and society values which inherited from Ottoman Empire, tried to carried out legal regime by quitting the patrimonial tradition of Ottoman Empire.

The Turkish Republic entered into a period described as Single-Party System after democratic steps such as abolition of Sultanate, abolition of Caliphate, declaration of Turkish Republic. Atatürk was aware of the new political conditions in the world very well, so in parallel with these developments he wanted to put into operation multi-party system. However, this process was interrupted by who adopt the old and unprogressive regime. In this period, who were opposed to modernity and regime created a gap between the society and ruling class of the state. In this study, the relationship between the society and the state will be tried to be examined based on the relation between modernization and bureaucracy.

Key Words: The State, power, democracy, bureaucracy, society, Ataturk.

INTRODUCTION

The state has a essential role in providing social order. The state consists of three components such as the country, the human community and the power. According to some definitions, the state, as a provider of politics, is a organization in which a class dominate other classes. Thus, the state, as constructor of power, transfers power to a class, a group or a person by taking position at a significant point to keep order (4).

According to Bottomore, the formation of the state emerged based on the resolution of the conflicts that had risen as a result of the growth and complexity of human communities.

In this case, the state, as an upper authority, emerged to preserve the general interests (5).

The people's culture of obedience was the most important factor in the emergence of this power reality. According to Kapani, who counts the reasons of this obedience culture, there are versatile reasons such as tradition-custom, habit, environmental effect, education, conditioning, hope of interest, fear of punishment and helplessness. Thus, power comes out as a force based on power. But, power not only depends on the strength but also on the community consent. So, as the power can affect the society, the society also can affect the power (6). This situation shows that society is not a just object, it is also can presents a network of the power relations in

society. According to Locke, this is a valid argument for the contract in emergence of the state. Likewise, individuals or society have the right to distribute this political establishment when it is necessary. (7)

There are two basic distinctions according to whether the political power is legal or not. Accordingly, the constituent power is a power which establishes the basic legal system of the state and establishes a legal order that determines which organs and borders will be used by political power.

As for the formed power, it is the legislative, executive and judicial bodies which conducts its power in parallel to the legal rules (8). As this second type requires the obedience to rules, it reveals a dependent image.

It is seen that a small minority group always is in ruling position while the majority group is in ruled position in community. Even in the most democratic systems it can be seen that the administration is under the control of a small group. The dominance of this minority power over the majority is due to the fact that the majority is in a dispersed and unorganized structure, while minority is organizational power. However, this does not mean ignoring the wishes and desires of the ruled group. Depending on these factors, the ruling class often is exposed to pressure and change requests (9). In the Republic of Turkey, legitimate government based on the constitutional power revealed administrative mentality around this legal framework by the political, military and bureaucratic elites. With this administrative mentality, the plans of changing and developing the society were put into practice by the state through the legitimacy.

1. The State and Society Order in the Ottoman State

Since the earliest times, societies have been separated into two classes as the ruling and the ruled. That those, who are superior in intelligence, knowledge, fortune, weapon and force, pass in the status of ruling and others

remained consent to this situation is a reality. (1) It can be said that in the Turkish state administration system, the ruling-ruled relationship is also the basic element. According to this administrative mentality, which represented itself properly in the Ottoman state tradition; the administration, which has a sacred character, is based on a system which has the person and groups with the qualities determined by the state. Accordingly, taking initiative on those who are ruled by a high power of domination organized by the rulers around the legitimate basics.

These basics symbolize the power given to Sultan and the future of state. In this rigid system, the ruling class coming to power after various stages acted with the understanding of "*ebed-müddet* (endless state)". Reaya, that is, the ruled class could be involved in this group unconditionally, after the reform movements had carried out in the 19. century.

In the Ottoman administration took place significant changes with the era of Tanzimat. Among these changes, the legalization of the crime-penalty method applied for administrators was the most significant one. This group could form a public bureaucracy not included the *kuls* (slaves of Christian origin) based on legal grounds (2). A new situation emerged in the ruling-ruled relations with the establishment of the legal framework in the administration. Because, the legalization of the center required the inclusion of the environment in this system. However, the mobility and local powers that emerged in the same century caused some problems in the implementation of these legal rules. In this period, *eşraf* (*the local authorities*) took place in the position of an intermediary between the people and the state. It is possible to regard the practices of bureaucratic class such as restricting land ownership, holding the trade, the socio-economic and political pressure created through the laws on society among the other reasons of this reaction. (3)

The systematic of relation between the center and the environment continued in the War of Independence, which took place just

before the Republic. Local forces were included in the struggle with the support of the bureaucratic class and the religious community. The use of these local authorities put into practice after the republic by Mustafa Kemal too, on the purpose of adopting idealization of westernization and modernization. The reforms could implement by means of a powerful and authoritarian state administration which could silence the opposition forces. In addition, the state established an alliance with the local powers that itself can not penetrate. This situation gained a particular importance in the democracy-authoritarian trend line. Thus, on one hand the adoption of democracy on the other and the modernization process could pursue with the ironic conflict between these groups.

2. The Ruling-Ruled Relations and Democracy in Atatürk's Era

In the period of Atatürk, known as an authoritarian administration, the guiding and modernizing mission of government became the basic foundation of this regime. Ironically, the democracy was consistently emphasized while oppressing the society. That is, the dictatorship was implemented under the mask of legal instruments (10). For this reason, the search for legitimacy of political power seems important. Contrary to the democratic regimes in which the political participation carried out by influence of the individual and the social groups; in the totalitarian one party regimes the participation carried out by the mobilizing the masses.

In this system, which is based on the idea of spreading ideology, the society is encouraged to the participation with a guided approach. However, the approval of the presented is dominant in this system and the society has no any choice. (11) According to Heper, the modern state is the sovereign state. The mechanisms that direct and control the society can function through an ideology. (12)

The CHP, a non-totalitarian but authoritarian party, didn't give another alternative to itself while pursuing a modernizing goal in accordance with the one-party conception.

In Turkey, civil society remained dysfunctional due to the monotype and homogenizing policies of the administration during the single party period. In this period, were not allowed the different forms of thought, ideology, groups, parties and associations. (14) With this understanding, which does not permit any alternative, the single party administration which used the privilege of liberating the country and being a constituent power, eventually allowed some democratic formations on the purpose of improving its image. These democratic essays were made through political organizations such as the Progressive Party and the Free Republican Party, but they became for a short time. Nevertheless, within the legitimate and legal grounds mentioned above, the primary aim of party became to establish a democratic culture in society and to participate the society in the decision-making through elections.

During the Atatürk period, basic center-environment relations were tried to be put into practice based on populism principle. According to this, the populism principle was defined by Atatürk, as a channel of unification the bureaucracy and the people. This system was tried to pursue by being equipped with legal rules. (15) Atatürk expressed this broken state and public complaints as follows:

"One of the important reasons that weakens the government is that the public complaints are met with indifference. Complaints from the people should always give a fundamental response to our state organization. Every application and complaint received by the Government must be met with an answer based on the reasons that the minister himself would sign, not ordinary civil servants. This answer should be given quickly according to the degree of importance of the complaint."(16) Again Atatürk:

"Friends in the past, where the greatest catastrophes were seen; there was an

organization which created the Turkish Nation and it was called the state and government organization. The nation was a prisoner of government. Today our state is a state created and governed by nation directly and name of this system is the republic. And now there is no separation between the government and the nation. The government is the nation. The nation is the government.” (17)

The reports of party inspector, which offer the best photograph of the single party Turkey, also have enough information on this subject. In these reports, it is possible to see the statements such as “*unfortunately our officers regard the people worthless and instead of easing for them, they make difficult.*”(18) On the other hand, a party inspector visited Sivas talked about the government people and the people living separately. He also mentioned about satisfaction of the people in the face of his sincerity and their willing to learn the causes of the government's actions. (19)

An equal and classless public expression emphasis was repeated for the unification of the bureaucracy and the public. For this purpose, was penetrated in the people with the party organizations and leaders were selected among them. In this period, even an agreement was made between the center and the environment. Accordingly, the local figure will not oppose the efforts of the ruling elites to modernize and the elites will not interfere with the influence of the local rulers and the land ownership. (20) Thus, the equal and classless group which was desired to form by means of populism was cut off by these intermediary sections. The group that identified as prominent by Weber is those who are involved in politics or in an organization without charge. These people have earned their social dignity depending on the trust of members. However, according to Weber, those who are called the prominent people are involved in politics without any economic expectation. (21) This prominent group, referred by Weber, succeeded in expanding their interests with by putting pressure on the local party organizations and taking advantage

of the party power during the CHP period. The power of the bureaucracy and political elites is based on their dominance over the administration,. Likewise, the administration of these devices provides comfort for them to do the action they desire. (22)

Another fundamental reason of the break-up between the bureaucracy and the people result from ruling class's efforts of dictation the social change and westernization. The ruling class, who sets forth the desire for modernization as a necessity, revealed a whole new set of ideological principles. These principles, which are described as Kemalism, were adopted at first by elites. For this purpose, Kemalism was conveyed to the public through these sections. At this point, the task of the ruling class and the bureaucracy was to train the public as an expert.

In the modernization period, local forces formed the most important point of government and administrators. The ruling class cooperated with local forces for the purpose of using them as a shield for the public reaction against the reforms. On the other hand, in terms of change, the necessity of cooperating with local forces eventually became a obligation. According to Cem, westernization is a situation that requires being against the people. The basic alliance with local forces is to gain power to resist this reaction. Because, the local forces acted on behalf of modernization by reason of privilege obtained.(23) However, in case of this support was not provided by the local forces, the government pursued a hard policy against them. The state, as a legal and political institution, regards itself as independent from society and abstracts from society to protect itself. According to Bonefeld, the state opposes to interest groups by revealing its own authority. This activity is required for the state to be saved from itself being a hunt to interest groups. This situation also impeded the democratic movements. (24) In fact, in the framework of Kemalist principles, the first counter-stance of modernization studies emerged with the Sheikh Said Rebellion, and

Kemalism overreacted that. With this movement, which is described as an rebellion against authority and power, the state tried to protect itself. In parallel with this event a new stage shaped by tough measures. It is undoubtedly a significant factor that not to be adopted some reforms carried out by the public in the emergence of this event. In addition to this, that the state could not creat a welfare for public in this modernization period caused to percieved the modernization as imposition by the public. Also, concrete change in the lifestyle of the society was perceived by society as a departure from Islam and this became main cause of the reaction. As well as, the poverty came out in the society was linked with departure from Islam. (25) Thus, the state begun to move away from society, and emerged a opposite relationship between purpose and outcome. The state and the elite formed a group that governs and determines the needs of the simple people. (26)

CONCLUSION

The democratic attitude and position of the leader determines the attitude of the ruling elite group. The administrative principle summarized in this sentence is a valid data for

the CHP period Turkey too. Because, the goals set in line with the principles of modernization were related to Atatürk's principled stance. As the founder of the state and the savior of the nation, Atatürk, had primary role in the case of democracy being stretched or narrowed. The elites, who were trained through Atatürk's directives and principles, established bound with public through intermediaries. But this situation caused that be established a ideological and far from the problems and troubles of the real people system. Having being made this changes with an upright and authoritarian policy sometimes revealed an image contrary to democratic principles. On the other hand, this situation cut odd ties between the people and the bureaucracy. Thus, the intended integration is not achieved.

In spite of everything, the whole Kemalist principles were applied within the legal rules exhibited a legitimate image. However, it is possible to say that the absence of an independent organization that control implementations was the most significant problem. This situation is equivalent to a view that is far from democratic values.

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Corruption of Power by Media in *Animal Farm*

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Abstract: A teaching, an idea, a belief, a way of working all kinds of ways to introduce to others, to adopt and to distribute with the tools and means. In social science and politics, power is ability to impact on getting under the control behaviours of human being in order to survive. In this way, George Orwell wrote his great novel, *Animal Farm* allegory about the corrupting potential of power in 1943. With his dream world, Orwell criticizes the strictest dictatorship of Proletariat by using animals. Orwell's '*Animal Farm*', which started as a fairy tale but arrived at an end with defeated animals. He actually introduced the bad luck of mankind in the eyes of animals and in fact portrayed Marxism and Socialism in striking way, beginning from the example of the Soviet dictator Stalin. In my study, I will find out how the ones who advocate the equality of people turns into tyrant and manipulate truth and corrupt the power by the help of media.

Key Words: Animal, Corruption, Manipulating, Media, Truth.

1. Introduction

Karl Marx, one of the philosophers of 19th century, was very keen to see a classless society through world. Like Prometheus, having stolen fire from Gods, he was pondering about a world that no borders, no social structures, no domination of any classes on human being. Perhaps it was impossible during his era but According to him, tribal society, primitive communism, was classless, because everyone was equally poor and carried out the same work.

Far from being a value that can be used to thwart class oppression, Marx thinks the idea of equality is actually a vehicle for bourgeois class oppression, and something quite distinct from the communist goal of the abolition of classes (Capital 1:280)

In fact, Marx predicts that the idea of inequality is only made up of the upper classes to suppress society. On the contrary he supports classless society as I will mention through my article. Therefore, He insists that there were no social structures among human being. In this context, he knows that there is no

impossibility of classless society that is why he raises that ideas; (Nach der von jeder Fähigkeit zu fühlen, zu jedem ein Slogan fühlen‘populär ist, die Bedürfnisse nach.) ‘*From each according to his ability, to each according to his needs is a slogan popularised*’. (1875, Critique of the Gotha Program). This principle will be enough gratify everyone’s need. That’s why Socialists put the first goal into their agenda as a classless society. They claim that worker class firstly will get conscious, they will learn revolution

teaching and when they get power/revolution, everyone will approach equally after the revolution. Marx and his collaborator Engels adopted the idea of classless society with the Hegel’s dialectic materialism. Both of them were in a dream and they believed that when the proletariat comes to throne it will not be any borders between human and the conflict between socio-economic classes was eliminated by this new class.

In the contrast, Eric Arthur Blair, as commonly known with his pen name George Orwell and a faithful socialist, was born in India as a son of an English officer at the end of the 19th century. His main works are *Animal Farm* and *1984*. As a socialist, in the *Animal Farm*, he criticizes the Russian revolution and exclusively communism.

Primary Aim:

In *Animal Farm*, Orwell depicts how power manipulate by ones who present equality of the classless society in practise, but when comes to theory, it turns into the chaos of proletarian dictator. Orwell clearly criticizes the idea of socialism by using animals in his fairy-tale. We are going to focus on the role of media in the novel especially on the character of Squealer how he manipulates power and how he brings the truth to a state of speculation. Squealer is the only one that can make ‘black look white’ in the book. Squealer is short, fat and a brilliant talker and also he is a one-pig propaganda machine... What does Hitler’s propaganda minister ‘Joseph Goebbels¹’ mean, what does communism’s propaganda tool ‘*Pravda*²’ mean, That means the same for Squealer in the same position for Orwell’s allegorical novel, too. He is the propaganda tool that spreads the “big lie” and makes people believe in it. Squealer’s first aim is to gain popularity and trust among animals and soon he managed to do it. At the very beginning of the Farm, there are seven commandments/principles which all animals have to obey them:¹

1. *Whatever goes upon two legs is an enemy.*
2. *Whatever goes upon four legs, or has wings, is a friend.*
3. *No animal shall wear clothes.*
4. *No animal shall sleep in a bed.*
5. *No animal shall drink alcohol.*
6. *No animal shall kill any other animal.*
7. *All animals are equal.* (Orwell, 17)

These commandments can be called a march for them both easy to keep in mind and also courage to animal in order to do their work with enthusiastic. After revolution, Squealer changes them and manipulates the seven orders in order to ensure Napoleon’s violation of rules are logically justified

¹ **Pravda**, (Russian: “Truth”) newspaper that was the official organ of the Communist Party of the Soviet Union from 1918 to 1991.

² Paul Joseph Goebbels was a German politician and Reich Minister of Propaganda of Nazi Germany from 1933 to 1945.

and can be forgiven. The revision of the Seven Commandments also demonstrates how the totalitarian and corrupt regime during the Russian Revolution used propaganda to obtain power.

Throughout the novel, the pigs gradually twist and distort the rhetoric of socialist revolution to clear them of accusations of law-breaking. As they satisfy in human badness, they replace their slogan from “No animal shall drink alcohol” to “No animal shall drink alcohol to excess” (73); from “No animals shall sleep in a bed” to “No animals shall sleep in a bed with sheets” (45). This is an ironic flection to the initial purpose of the Seven Commandments, which were intended to keep order within the Farm by uniting the animals together against the humans. The pigs are becoming more human, and even though they commit exactly what the Commandments tell not to do, they are still able to maintain power. Through George Orwell brilliant pig, we can gain a clear understanding of how propaganda works. All animals reflect their naive perceptions of the revolution; Squealer is abusing and also deceives them with his cunning intelligence. But they (animals) do not know that they are fooled by him. The key to Squealer’s talent as a propaganda machine for Napoleon lies in his ability to manipulate language to suit the particular demands of his audience and the specific situation itself. When he wants to hide his intentions or the truth, he uses complex words and ideas that intimidate the other animals and make them feel intellectually unequipped to join in the discussion. One example of this is Squealer’s reference to “tactics” (22) in explaining that Napoleon had been behind the decision to build a windmill all along. This contradicts his earlier explanation of the issue, but it is no matter for the other animals don’t understand what he means anyway. His constant use of propaganda that goes over their heads ensures that they

“Comrades!” he cried. “You do not imagine, I hope, that we pigs are doing this in a spirit of selfishness and privilege? Many of us actually dislike milk and apples. I dislike them myself. Our sole object in taking these things is to preserve our health. Milk and apples (this has been proved by

accept his explanations without further questions” (23) because Squealer has positioned himself as the keeper of knowledge who is essential for the animals of Manor Farm to understand Napoleon’s grand design. All around the story whenever you see Squealer, he will be talking to the rest of the animals. Squealer was always very convinced that all animals believed him at all time, but he also knew when they didn’t believe or when they knew he was lying. We can see this at the last chapter when Squealer looks suspiciously at the animals in the barn meeting. For anything Napoleon wanted that was not in the rules he would get it but very smartly he would be backed up by Squealer. By this way Napoleon had a perfect life. Squealer was specially used to make Napoleon look good when he used western influential gatherings. Squealer also knows how to play on gut instinct and prejudices, like explaining away any grumbling by saying, “Surely, comrades, you do not want Jones back?” (5.21). Meanwhile, Squealer’s entire job seems to be to hide the fact that Jones is coming back—as a pig named Napoleon. He justifies the windmill; spreads rumours about Snowball; constantly changes the Seven Commandments; squashes the revolutionary song “Beasts of England”; and even manages to explain the confusion with Mr. Frederick and Mr. Pilkington as Napoleon just being clever. Squealer is also a more general allegorical figure for propaganda. Stalin’s propaganda team used language and images to keep the public calm and put them on the control. Squealer’s arguments even sound a little like those in Pravda, a daily paper that was the Soviet Party’s official voice in the 1930s.

Science, comrades) contain substances absolutely necessary to the well-being of a pig. We pigs are brainworkers. The whole management and organization of this farm depend on us. Day and night we are watching over your welfare. It is for

YOUR sake that we drink that milk and eat those

apples."(14)

As you can see here, pigs are using the most crucial method of propaganda 'creating an enemy'. Yes, this new power makes some cruelty over them but at least they have their own farm and they don't care tortures or let

Conclusion

The propaganda that was used in the novel shows how a revolution, no matter how good their intentions are at first, can still gradually turn into a system that is no better than the one before. By flection the truth to gain society's trust, readers are able to see how good intentions were gradually won over by greed and dishonesty. Despite the very successful results in theory, Marxist theory has caused disasters in practice. Without any control mechanism, the corruption of the power is very easy. The question for Animal Farm's members is how they can easily see like this, and give their chains to their executioners.

say estimate the pressure on them. The pig called Squealer was aware of that situation, so they manipulated them or scared those with Mrs. Jones the one who once times had the farm.

Since the novel is a metaphor of the Russian Revolution, readers would be able to link the usage of propaganda in the novel to the usage of propaganda in the Russian Revolution. In conclusion, George Orwell successfully used propaganda in the novel to express his opinion on how the communist system of the Russian Revolution gradually went from an equal system, to a system that was overcome by greed and dishonesty from the authorities. Finally I want to finish my article with Georg Buchner; 'The revolution is like Saturn, it devours its own children.'

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From Pink Shuttered House to Residence: The Transformation of Dreams in Turkish Cinema

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Abstract. Dreams of societies bear clues about their life styles, socio-economic and political conditions, social realities and perspectives on life. Likewise, cinema is an indicator for social realities of the period it is produced. It is also a significant power that ideologically steers societies through the given role models. Considering these aforementioned facts, this study analyzes scenes of dreams in humorist Turkish movies produced between 1960 and 2000. Through this analysis applied to 19 movies as its sample group, it was aimed to reveal transformation of dreams in Turkish movies in decennial periods of time since 1960s until 2000s. Both conversations about dreams and visual elements of dream scenes in these movies were used as the data of this study. Being categorized in decennial periods, the movies were analyzed under certain titles such as what the dream is, whether it is realized, the way it is realized, the new figures involved during the dream making process and after the dream is realized and the efforts made to realize the dream. As a consequence, no significant difference was identified in dreamed objects but in quality of efforts to realize these dreams.

Keywords: Cinema, Turkish cinema, Films, Dreams, Social change

1. Introduction

Dreams and dreaming practices are human abilities acquired along with the evolutionary development process on the way of being human. Futures of human beings have always been shaped and developed by inventions, economic, social, technological developments and limits of human's imagination. Everything began with a dream at first and evolved to the current (relatively good or bad) structure of today's civilizations. In more individualistic terms, a human, as a part of societies, is shaped by social, cultural environments and the way he/she is raised and therefore his/her dreams are often staged by these components. Social and cultural differences drive human beings, who are indeed identical in nature, to develop irrelevant and marginal attitudes, environments and life styles. And in this regard, dreams differ from each other. Differences thereof seem fairly genuine, although Harari supposes that none of these exists outside the stories created by humans and no god, no nations, no money, no human rights, no laws and no

justice can exist in an environment out of common imagination of human beings [1]. Considering all above, dreams of societies bear peculiar clues about life styles, socio-economic and political conditions, social realities and perspectives on life. These peculiar data and numerous others can be observed only through analyzing dreams of a society. Members of societies often dream about components like feelings, life styles, cultural practices, artistic activities, religious rituals, goods, products, services etc. which they have not yet achieved in life. In other words, people mostly dream with higher expectations than the standards they are living in. Dreams and limits of dreams are shaped primarily by socio-economic status and educational backgrounds of individuals and countries' prosperity. While dreams of an individual may be restricted by his/her physical needs, some others may dream something the former even is unaware of.

Yet another aspect thereof is the fact that dreams are naturally shaped by social, cultural, religious etc. factors; however, together with

its emergence, the mass media has undertaken the mission of steering them. Particularly in today's societies, dreams started to be shaped, restricted and even imposed by the system through mass media. As in many other aspects, individuals are only apparently free in terms of dreaming, but not in reality. They have to choose pre-prepared life styles and dreams peculiar to the life style given inside the same package. Today, only few individuals have a chance and consciousness to be free in dreaming and to realize them in a way they wish.

Having simultaneously been applied around the world after 1980, neo-liberal policies brought about changes in many aspects of societies, especially in economic systems. These policies were also applied in Turkey and, besides the economic system, caused a significant and radical change in social and cultural conditions. Application of neo-liberal policies has ended in a transition to consumption societies and often featured material-based values rather than moral ones. Self-interested, pragmatist, materialistic humans increased in number, gained acceptance and they eventually started to be appreciated.

In this respect, the dreams often imposed by today's mass media in Turkey have been shaped in this course of time beginning with 1980s. These either material or spiritual dreams have differentiated within this specific period of social change. Cinema is also a part of this system as a kind of mass media that both reflects features of specific periods and affects societies by creating role models especially through the mainstream commercial cinema. The mainstream cinema, in particular, is one of the biggest bearers of ready-made dreams imposed on societies. In this point of view, aside from being a shadow-show screen in nature and reflecting visual appearances of directors' and scenarists' imagination, cinema also bears specific data about the period it is produced, through the things dreamed by its characters.

Based on the period and the style they contain, works of the Turkish cinema also differ in terms of dreams and the way they are realized. The aim of this study is to identify features of the transformation undergone by

dreams in humorist Turkish movies produced between 1960 and 2000. On the basis of these abovementioned findings, this study reveals the changing structure of dreams in Turkish movies and the differences in the way characters attempt to achieve them. With a categorization in decennial periods, this study covers sample movies produced between 1960 and 2000. The movies were analyzed under certain components such as what the dream is, whether it is realized, the way it is realized, the figures involved during the dream making process and after it is realized and the efforts made to realize the dream. Both conversations about dreams and visual elements of dream scenes in these movies were used as the data of this study, as well.

2. Dreams, Dreaming Practices and Cinema

Ability of dreaming, which differentiates human beings from all other creatures, is a significant factor acquired through a period of evolution and contributed to the current condition of our globe. Harari states that humans started to be diverted to a different point only after having a more sophisticated sense of imagination. Development of imagination even serves as a significant clue about *Homo sapiens*' survival and lineage. Fiction's emergence in human lives was only made possible by the collaboration among a number of strangers who believe in a common myth. Harari explains this fact as: "Any large-scale human cooperation – whether a modern state, a medieval church, an ancient city or an archaic tribe – is rooted in common myths that exist only in peoples' collective imagination" [1]. Despite their contribution to its existence, as the time passed by and they kept on expanding, all these myths and media started to restrict the entity of human beings.

However, Zeldin suggests that capacity of human imagination was started to be restricted within the process they attempted to understand the nature of things. Zeldin also states: "What humans have thought they could do in their own lives has been coloured by what they saw happening in nature around them. Their ideas about how the universe came into being and functions have limited their imagination when they considered how much freedom they personally had" [2]. Horkheimer and Adorno claims that within the next phase,

when technology develops and starts to think on behalf of humans, the imagination dulls some more, by saying: "Humanity, whose skills and knowledge become differentiated with the division of labor, is thereby forced back to more primitive anthropological stages, since, with the technical facilitation of existence, the continuance of domination demands the fixation of instincts by greater repression. Fantasy withers." [3]. When imagination gets dulled, the mass media, which has an ability to think instead of human beings, comes into scene and serves some ready-made dream packages. Cinema, advertisements, television, Internet and many other media often dream on behalf of humans, with the claim and motto of being "beyond imagination".

Among all other mass media, television's impact on humans' philosophy and message, containing a mixture of dream and reality or where they substitute each other, inevitably emerge [4]. There it is often impossible to distinguish dreams from realities.

Likewise many other branches of art, cinema is a matter of imagination in terms of both its existence and the nature of the process it is produced. Directors and scenarists first imagine a movie and then set out to realize it. The end product either emerges in form of imaginary things created by an artist as a way of self-expression. However, it may not either be a genuine work, just like the movies of mainstream cinema which seem to be cast in the same mold. Mainstream commercial cinema often prefers to pursue creative and attractive ideas that have a potency to play a full house rather than to give directors/scenarists to visualize and express their own dreams. It dreams on behalf of viewers by using technology and various other advances. Viewers mesmerize before this shadow-show screen. They take a journey to fantastic lands, sometimes far beyond their imagination and widen horizons. In this respect, cinema fascinates people of this no more charming earth, as Ritzer also says [5], and serves a number of optional dreams to them through some works far beyond their imagination. Viewers start to feel like all possible dreams are already realized. Then they choose one of those dream packages and put on them, just as they do with the ready-made life style packages offered through the

mass media. But these dream packages already covers a wide range of dreams, even apparently marginal ones such as living in a pathless village after leaving all material values behind, being a part of "Médecins Sans Frontières", living on another planet etc.

Arendt emphasizes the importance of today's ready-made dream packages offered to the societies in terms of continuity of the system as follows: "The effectiveness of this kind of propaganda demonstrates one of the chief characteristics of modern masses. They do not believe in anything visible, in the reality of their own experience; they do not trust their eyes and ears but only their imaginations, which may be caught by anything that is at once universal and consistent in itself." [6]

As Güçhan states in her comments on Jowett and Linton, being a means of entertainment at first, cinema has evolved as a sector/industry and taken its current place within the society as a social/cultural institution. No other social and cultural institution could captivate imagination capabilities of hundreds of millions of people since the Catholic Church of Medieval Era [7]. Feuerbach states that this situation is indeed not only applicable to cinema but to a majority of other institutions as well. Imagination of today's human beings are restricted as "Every system that is not recognized and appropriated as just a means, limits and warps the mind for it sets up the indirect and formal thought in the place of the direct, original, and material thought" [8].

According to Baudrillard, turning into a dysfunctional, irrational and subjective creature and an-empty form against the functional object, human being seems as if it finally started to bow to the dreams produced by another world that has a power to create functional myths and astonish its viewers. Baudrillard also states that weakening of human's imagination functions as one of its coping mechanisms. A majority in society is weary of great scenarios about a nuclear threat, theatrical arguments, negotiations and fictions like 'Star Wars' that reminds the end of the world. For this reason the human being tries to protect itself in a way under influence of its imagination. [10]

Dreams and dreaming practices of societies are at the same time related with regimes and forms of governments. In societies under control of dictatorships, the lack in imagination cannot simply be explained with reasons like mass media. In such countries prohibitions and censorship are so intensely felt in every aspect that people start to consider dreaming as a luxury and gradually give up dreaming practices. When he tells his opinions on Turkish modernization, Şerif Mardin emphasizes that the censorship applied in Turkey is an example of outer censorship, while the real obstacle before authors' productivity is an internal censorship that consistent exists. According to him, imagination is in anywise restricted [11]. Self-control (or auto control) develops over time and replaces free expression and thought, as an act within survival practices of human beings. When the thought is restricted, so is the imagination.

3. Findings and Interpretation

This study analyzes humorist movies of Turkish cinema with ideology analysis method, beginning from 1960s, such as *Zoraki Milyoner / The Forced Millionaire* (Orhan Elmas, 1963), *Boyacı / The Painter* (Sırı Gültekin, 1966), *Bekar Odası / The Bed-Sitter* (Türker İnanoğlu, 1967), *Şalvarbank / Bank in Baggy Trousers* (Hulki Saner, 1968); *100 Lira İle Evlenilmez / Can't Marry with 100 Liras* (Osman F. Seden, 1974), *Köyden İndim Şehre / From the Village to the City* (Ertem Eğilmez, 1974), *Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?* (Osman F. Seden, 1975), *Güngörmüşler / The Worldly-Wise* (İlhan Engin, 1976), *Petrol Kralları / Oil Barons* (Zeki Alasya, 1978) from 1970s; *Devlet Kuşu / Bonanza* (Memduh Ün, 1980), *5 Parasız Adam / The Flat Busted* (Osman F. Seden, 1980), *Banker Bilo / Bilo the Banker* (Ertem Eğilmez, 1980), *Görgüsüzler / The Uncouth Ones* (Osman F. Seden, 1982), *Muhsin Bey / Mr. Muhsin* (1987, Yavuz Turgul), *Talih Kuşu / What if You Hit the Jackpot?* (Kartal Tibet, 1989) from 1980s; *Koltuk Belası / The Bad Chair* (Kartal Tibet, 1990), *Varyemez / The Tight-Fisted* (Orhan Aksoy, 1991), *Amerikalı / The American* (Şerif Gören, 1993), *Herşey Çok Güzel Olacak / Everything's Gonna Be Great* (Ömer Vargı, 1999) movies from 1990s. These movies were

examined and analyzed through their visual and audial components associated with act of dreaming, talking on and visualizing dreams. The table given as an appendix was obtained as a consequence of this analysis.

3.1. Things Dreamed by Characters in Movies

Zoraki Milyoner / The Forced Millionaire (1963) from 1960s, features two different major characters, namely Nejdet and Ekrem. The poor one, Nejdet, wishes to be rich (to drink whiskey every morning, sleep on feather beds at night) while the rich one, Ekrem, dreams of being poor (and thus free). This shows us that images of richness and poorness in their mindsets do not match up with the reality. Indeed, neither all the rich drink whiskey when they wake up in the morning, nor all the poor are free. In mindsets of those who cannot experience realities of richness or poorness by close contact with these phenomena, certain preconceptions occur due to peripheral factors, and particularly mass media. Their dreams and expectations are shaped with these preconceptions. Most common dreams of virtually all movies, namely love, wish to reach lovers and marriage, are seen in this movie as well. Ekrem's fiancée complains of his indifference and dreams the days he truly loved her. In *Boyacı / The Painter* (1966), Mahmut wishes to marry Mine. But he also has some dreams about Mine's brother. Mine's brother, who is about 7-8 years old, dreams of being a baron when he grows up though cannot school and has to peddle on streets. Mahmut and Mine dream about sending Mine's little brother to study at a boarding school in Europe. Mine also wishes a separate house with a picturesque view while Mahmut has a passion to buy a fancy shoeshine box gilded with yellow brass, for his friends.

Bekar Odası / The Bed-Sitter (1967) depicts its main character's, Kazım's desire to have a car and to build a school and a public toilet in his neighbourhood. He also dreams to marry İffet but her mother doesn't consent to this marriage with the worry of future financial problems. In *Şalvarbank / Bank in Baggy Trousers* (1968), Güllü and Reşit are married but cannot have a baby, what they intensely long for. Güllü dreams of wealth and to have

necklaces, rings, bracelets, a house like Selo's, dresses like townswomen, meatballs on skewers, tomatoes, ayran, to found a business and have a car.

As for the 1970s, *100 Lira İle Evlenilmez / Can't Marry with 100 Liras* (1974) features the dreams of marrying a beloved woman and holding a wedding. In *Köyden İndim Şehre / From the Village to the City* (1974), the characters long for eating at a restaurant, having a farm, cows, oxen, cars, apartments, televisions, wristwatches, nylon night-robés, a townswoman as wife, life in a city etc. Setting up a shop for poor friends, buying firewood and coals for the poor, marrying the beloved and going on honeymoon, opening an alehouse and a grocery store are those dreamed in *Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?* (1975). Besides all these dreams, Zeki wishes to marry Perihan, who he is in love with. Metin and Ayşe, too, are in love with each other and dream of a wedding. *Güngörmüşler / The Worldly-Wise* (1976) starts to depict a bit more luxurious and materialistic dreams such as having cars, villas, yachts, minibuses, chauffeurs in addition to being rich and marrying lovers. *Petrol Kralları / Oil Barons* (1978) presents new kind of characters that started to be widely seen in the second half of 1970s: trouble-maker usurers, jobbers and vendors (contractors). A vendor wants to destroy all shanty houses in a neighbourhood and build a business center. Zeki and Metin, on the other hand, dream of opening a shop, reaching to their lovers and marriage.

When it comes to 1980s; in *Devlet Kuşu / Bonanza* (1980), Mustafa dreams of opening a meatball restaurant and marrying his lover, while his brothers long for a multi-roomed apartment, water from a tap, refrigerator, washing machine, gas oven and bicycle. Mustafa and his friends, on the other hand, wish to be rich and buy suits, shirts, ties and shoes. Characters of *5 Parasız Adam / The Flat Busted* (1980) dream of being an arabesque singer, opening a butcher's shop, having a jet ski and selling kebab first with a portable food stall and then a small lorry. A little child in this movie dreams of a bicycle. In terms of love, Şehmus wishes to marry Zehra.

Main dreams in *Banker Bilo / Bilo the Banker* (1980) are travelling, golden bracelets, being rich, going to Germany to work. In addition, Bilo wants to collect the bride price (dowry) to marry Zeyno. The biggest passion of Pervin's, in *Görgüsüzler / The Uncouth Ones* (1982), is to wed her daughter, Güл, with a billionaire and be rich. Pervin and Güл dream of wearing diamond rings and travelling by luxurious cars when they marry the supposedly rich men characters of the movie. Likewise, Murat and his uncle think that they will have a mansion in Çamlıca, a swimming pool, saddle horse, apartments and an alehouse when they marry Güл and her mother. Murat also dreams of gambling in a luxurious casino and earning 3-5 millions. *Muhsin Bey / Mr. Muhsin* (1986) presents its main character, who is a namesake of the movie, as a man who cannot adapt to the materialistic world of his time and dreams of a house with the view of maiden's tower in Üsküdar, keeping up his hobby of bead manufacturing, going to *fasıl* (a suite in Ottoman classical music) events with friends, rescuing Afıtap Hanım from her life as a prostitute and meeting Sevda again. Ali Nazik, who on the contrary is well accommodated to the modern life, wishes to be rich, make a music album, shoot a movie, and have a car, a kebab shop, silk shirt, white coloured suits, golden necklace and a lover. In *Talih Kuşu / What if You Hit the Jackpot?* (1989), the whole family dream to be rich while the son lusts after a circumcision feast, toys, walkie-talkie, stereo (music set) and television.

In *Koltuk Belası / The Bad Chair* (1990), his family builds such dreams upon the bribe offered to Zühtü as a car, dowry, a laid-back lifestyle etc. In *Varyemez / The Tight-Fisted* (1991), Zeynep and her lover want to get married (with a rent house paying one year in cash and buying some furniture), open a discotheque and shoot a movie. Şeref, the main character of *Amerikalı / The American* (1993), wishes to find his first love, Melek, and marry her. But Melek's son consents to this marriage only if Şeref helps him realize his dreams about America (an NBA Game between Boston Celtics and Los Angeles Lakers, Terminator, Ninja Turtles, Rocky, Rambo, Superboy, Michael Jackson, Guns'n Roses). *Amerikalı / The American* (1993) is a significant indicator of Turkey's transition to be a little America. In that period of history,

the American imperialism, spread through the media, had already penetrated in Turkish society and the States began to be admired by the younger generations. *Hersey Çok Güzel Olacak / Everything's Gonna Be Great* (1999), on the other hand, involves dreams of opening a bar and having a sport car.

With a holistic point of view we may see that love, reaching to the lover and marrying are among common dreams in movies of each period. Love is often impeded by some reasons such as poverty, idleness and bride price (dowry). In *Bekar Odası / The Bed-Sitter* (1967), *100 Lira İle Evlenilmez / Can't Marry with 100 Liras* (1974) and *Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?* (1975), the characters postpone realization of their wedding dreams due to insufficient financial possibilities. In some other movies, such as *Banker Bilo / Bilo the Banker* (1980) and *5 Parasız Adam / The Flat Busted* (1980), the characters should collect a huge amount of money to afford the bride price. Another aspect of marriage, seen in the second half of 1970s, is the increase in passion to be rich by marrying a wealthy person. *Güngörmişler / The Worldly-Wise* (1976) and *Görgüsüzler / The Uncouth Ones* (1982) stage all kinds of deception and swindle as licit efforts to marry a rich person. However, after 1990s the number of stories about pure and romantic love has decreased while the movies started to feature breakups in marriages and relationship overcome with financial problems.

Dream of being a rich person is among those commonly seen in almost all movies. During 1960s and the first half of 1970s richness remains only a matter of imagination and the characters do not strive for it. However, since the second half of 1970s, the characters begin to pay effort in different ways such as the national lottery tickets as seen in *Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?* (1975) or a number of chance games (Lotto, Pools, Pick 6), newspaper coupons and marrying a rich person as in *Güngörmişler / The Worldly-Wise* (1976). *Görgüsüzler / The Uncouth Ones* (1982) narrates different methods like raffling for apartments, cars, free holidays and marrying a wealthy person by pretending to be rich, while *Varyemez / The Tight-Fisted* (1991) features kidnapping and demanding a ransom for a rich

man, besides the chance games (Lotto, Pools, Pick 6) and *Hersey Çok Güzel Olacak / Everything's Gonna Be Great* (1999) tells more severe kinds like cooperating with mafia and drug trafficking.

Having a house, a car, buying lots of dresses and golden ornaments are some of the most common dreams depicted in movies. In fact, these dreams to fulfill material needs should be taken into account in the data generation process about Turkey's development. Dreams of various basic necessities in 1980s, such as an apartment, tap water, refrigerator, washing machine, gas oven (*Devlet Kuşu / Bonanza*, 1980), meatballs on skewers, tomatoes, onions, ayran (*Şalvarbank / Bank in Baggy Trousers*, 1968), eating at a restaurant (*Köyden İndim Şehre / From the Village to the City*, 1974), are considered as indicators of the country's development level.

3.2. Realization of Dreams in Movies and the Way it is Done

In an example of 1960s, *Zoraki Milyoner / The Forced Millionaire* (1963), dreams of characters are realized for a short time. There the reason of realization is coincidence. Two identical men substitute each other and experience poorness and richness which they have been dreaming of, though only temporarily. Likewise, the way dreams of characters in *Boyacı / The Painter* (1966), are realized is a complete coincidence. This time a favour made by Kazım leads him to inherit a fortune. Dreams of the main character in *Bekar Odası / The Bed-Sitter* (1967), as well, do not last a long time. In *Şalvarbank / Bank in Baggy Trousers* (1967) the way of realization is again a coincidence and a miracle in deed. The main character fantastically finds limitless money in a pocket of his *salwar* (baggy trousers) and makes all his dreams come true.

When it comes to 1970s, we see coincidence as a significant phenomenon again, as in *100 Lira İle Evlenilmez / Can't Marry with 100 Liras* (1974). Characters hereby achieve dreams as a gift for being good persons. In *Köyden İndim Şehre / From the Village to the City* (1974), for another instance, they find a large earthenware pot full of Byzantium golden and realize their dreams within the time until

they lose it. In *Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?* (1975), again by coincidence, they win a lottery and realize their dreams in this way. The matter is again a coincidental inheritance in *Güngörmişler / The Worldly-Wise* (1976). In *Oil Barons* (1978), the characters accidentally find oil in their backyard and though partially, realize their dreams benefiting this oil reserve.

In 1980s' *Devlet Kuşu / Bonanza* (1980), none of the dreams, except for marrying the beloved, comes true. In *5 Parasız Adam / The Flat Busted* (1980), on the other hand, all dreams are realized but this time by earning a fortune as a result of a hard work. In *Banker Bilo / Bilo the Banker* (1980), however, dreams cannot be realized. Again in *Görgüstüzler / The Uncouth Ones* (1982), only the dream of marrying the beloved comes true. *Muhsin Bey / Mr. Muhsin* (1986) portrays a man who keeps up staying behind the times, as a good and pure man, and cannot realize his dreams. However, Ali Nazik's, who is more accustomed to necessities of the time and changes into a self-seeker and bohemian, wishes come true. He manages to achieve these wishes by swindling Mr. Muhsin, who has been helping and protecting him along the way of his success. In *Talih Kuşu / What if You Hit the Jackpot?* (1989), on the other hand, the others mistakenly believe that the ticket held by the main character of movie has won a jackpot. Dreams come true until the time they learn the truth.

When it comes to 1990s, we see that dreams in *Koltuk Belası / The Bad Chair* (1990) come true as the characters' accept a bribe offered to the father of family. In *Varyemez / The Tight-Fisted* (1991), dreams are realized by coincidence. The characters kidnap a rich man who at last likes them and helps for their financial needs. However, kidnapping a man and asking a ransom can in any wise be acceptable in real life. In *Amerikalı / The American* (1993), all dreams come true. In *Hersey Çok Güzel Olacak / Everything's Gonna Be Great* (1999), however, the characters even resort to drug trafficking to realize their dreams but cannot achieve what they long for.

From 1960s to 1980, most of the dreams come true, though some only for a while. However, it is interesting to see that almost all of these dreams come true by coincidence. In one respect, this fact depicts people of Turkish society who have completely been inured to living a stereotyped life with a learned helplessness. They further their lives without dreaming to come up the current socio-economic level. In another respect, giving clues and models of the fact that people may come up this economic level only by coincidence, these movies serve as a kind of data about ideological aspects of Turkish cinema.

After 1980, movie characters try to realize their dreams by bribery, swindle, kidnapping and ransoming, engagement in drug trafficking and cooperation with mafia. Coincidences are minimized in works of this period. This situation serves as an indicator of the fact that this kind of illegal acts mentioned above had begun to be legitimated in Turkish society, though they were already forbidden by law. On the other hand, these movies ideologically abet "making a fast buck" and show that all ways are licit for success and achieving dreams, just as a majority of characters think. Those who do not resort to this way are labeled as idiot or fool. In *Banker Bilo / Bilo the Banker* (1980), *Talih Kuşu / What if You Hit the Jackpot?* (1989) and *Koltuk Belası / The Bad Chair* (1990), for instance, the main characters who reject to be involved in guile, swindle, deception, bribery and some other similar acts are labeled as fogeyish, fool, idiot and belittled, first by own families and then the neighbourhood. On the contrary, the analyzed movies produced until 1980s promote and encourage goodness, honesty, friendship, family etc. and reward the good characters with coincidences.

Moreover, characters of the movies until 1980 often satisfy their friends, lovers and sometimes even the neighbors in addition to efforts they pay to achieve their own dreams. Some characters, on the other hand, find a chance to realize their dreams but reject them. For instance; Nejdet of *Zoraki Milyoner / The Forced Millionaire* (1963) prioritizes humanitarian values rather than money and proves this by rejecting the money offered by Ekrem at the end of the movie, although he

envies the rich and dreams of richness. Ekrem offers this money as a gratitude for Nejdet's efforts but Nejdet does not accept his offer and states that the bottom line is to please others, not money. In another example, *Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?* (1975), the main characters win a lottery but do not spend it for themselves but use to save houses in the neighbourhood from a vendor. Likewise characters of *Oil Barons* (1978) give all money they earn from the oil reserve they find in their backyard to a vendor to prevent demolition of others' houses. In *5 Parasız Adam / The Flat Busted* (1980), Şehmus spends all the money he collects for the bride price for the surgery of a child.

3.3. Efforts Made to Realize Dreams in Movies

No effort is seen to realize dreams in the analyzed movies produced until 1970s, and all dreams realized in these movies are results of coincidences. The first effort in this context is buying a National Lottery ticket, as depicted in *Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?* (1975). The efforts are to play chance games (Pick 6 etc.), to raffle through collecting newspaper coupons and to marry a rich person in *Güngörmüşler / The Worldly-Wise* (1980). *Devlet Kuşu / Bonanza* (1980) from 1980s, for instance, others in his family try to match Mustafa with a wealthy woman. In *5 Parasız Adam / The Flat Busted* (1980), however, Şehmus works hard to achieve his dreams. Realization of dreams through a hard work only exists in this example. Again we see an effort to marry a rich person in *Banker Bilo / Bilo the Banker* (1980). In *Görgüsüzler / The Uncouth Ones* (1982), the characters attempt to realize their dreams by raffling for houses, cars and free holidays by newspaper coupons, deceiving others by pretending to be wealthy and walking around rich neighborhoods, deception, swindle, cheating in gambles etc. In *Muhsin Bey / Mr. Muhsin* (1986), Ali Nazik swindles the first person beside him, in order to achieve his dreams. *Talih Kuşu / What if You Hit the Jackpot?* (1989) features National Lottery again. From 1990s, major efforts in *Varyemez / The Tight-Fisted* (1991) are playing different chance games (Lotto, Pools, and Pick 6), making a lot of money through producing a blockbuster (financially successful movie),

kidnapping a rich man and asking ransom from his family. In *Hersey Çok Güzel Olacak / Everything's Gonna Be Great* (1999), on the other hand, characters cooperate with mafia and engage in drug trafficking as the major efforts to realize their dreams.

3.4. Movie Scenes and Their Contents Directly Associated with Dreams

In some movies dreams exist in visual forms. An example to movies featuring visually depicted dreams is *5 Parasız Adam / The Flat Busted* (Osman F. Seden, 1980). The friends in this movie fall into dream when the night comes. Dream of Cemil, who wishes to be a famous arabesque singer, appears on the screen. There a man in suit and wearing a bowtie sings on a stage. The audience throws flowers, applauds and cheers for him. Then dream of Ibo the Beauty of Poultrymen (*Tavukçu Güzeli İbo*), whose wish is to be a butcher, appears. He slaps the Butcher Hayri in front of his butcher's shop and doesn't let him get inside. And then Hüsnü the Admiral in Chief (*Kaptan-ı Derya Hüsnü*) comes to the scene in a white shirt and a hat. He greets the voyagers, standing on the corner of his boat. Kazım the Contingent (*Kontenjan Kazım*) directly sees his beloved, Gülistan. Şehmus, on the other hand, dreams of kicking father of Zehra with a broom out of his grocery, who does not let him marry her due to the high bride price. He throws water on him and begins laughing out. Others can hardly wake him up.

Some movies verbally contain the concept of "dream". As a concept, dream may either be a fond memory recalled from the past or a promising thought about the future. In *Zoraki Milyoner / The Forced Millionaire* (1963), his fiancée waits for Ekrem. But she feels sorry when he doesn't appear and rants at her friend: "I remember the days we lived a year ago and consider whether they were only dreams. We would never leave each other. We promised it, glancing each other. But now he even doesn't ask how I am". She says that the caring man she loves now seems far away like a dream. Dreams are mentioned lots of times in *Şalvarbank / Bank in Baggy Trousers* (1968). Güllü labels his husband, Reşit, who metaphorically thinks that Istanbul is paved with golden, as a dreamer and says "things you

do are nothing than dreaming". In another scene, when he dreams of Güllü's wishes, he implies that dreaming is indeed freedom by saying "Of course I'm serious. You just wish... Isn't it a dream? Just wish and I will realize". Güllü casts her prejudice about dreaming aside and says "I used to be fed up with as you always dreamed. But now I see dreaming is not bad at all". Then she begins dreaming, as well:

Reşit: "Look at the power of Allah Almighty. Now you begin dreaming too".

Güllü: "Even though I know it is only dream, recently I have always been craving for meatballs on skewers".

In *Güngörmüşler / The Worldly-Wise* (1976), when he hears his friends planning to match their ex-boss with a rich woman and prosper in this way, Rehber reproaches by saying, "stop dreaming and use your brain for the god's sake!... To give him wealth we should do something better than Totto, horse-racing, lottery, crown caps bla bla..." and guides them to find more realistic ways. In *Devlet Kuşu / Bonanza* (1980), Mustafa dreams of marrying his lover and says "Come on! A man enough should have a son" but suddenly gives way to despair thinking it will never come true and says "Or forget it! They will all remain as a dream". When he comes home, his mother gets mad at him as he did not accept the job offered to him and blames him to be a dreamer, advising to be more realistic: "What's that? Opening a meatball restaurant! Come off these dreams, my son. Find a job and work".

In *Görgüsüzler / The Uncouth Ones* (1982), Pervin keeps on collecting coupons saying "Look at this. This one gives a million a day. This gives a floor in an apartment block. This is for a sea view villa. Especially this coupon... It can make you win a luxury car. I swear you may sell it at least for 3 million". Her daughter, Gül, warns her not to lust after dreams and asks her to be more realistic: "They are all dreams, mom. I wish I had married that banker guy. It seems I will never be able to marry". In *Varyemez / The Tight-Fisted* (1991), Zeynep talks about their friend, Oktay, and says "I don't think so. Oktay is a dreamer. Which movie company could choose him as director? When it comes to Naci, he is always busy with chance games. Lotto, Pools, Pick 6..." and complains their fancifulness.

Taking the use of "dream" and "dreamer" words into account, we may see that dreaming is not well accepted and dreamers are labeled as escapist. The reasons for this attitude may be contents of dreams, which feature matters of vital importance, such as a business start-up and making a lot of money. An individual is often judged to be "dreamer" when he/she dreams of material necessities, as it is not impossible to realize them. However, dreams of having all necessities and asking a little more luxury would never draw reaction for they would well suit with the concept of "dream" as things that are not necessary but fine to have. Therefore, the dreams, being considered as a kind of data about socio-economic and political situation in a country, indicate that a majority of Turkish society are at a basic level that's only enough to meet basic needs. Works of 1960s and 1970s reflect a great considerable inurement to this situation, while those after 1980s change dreams due to imposed dreams of richness and an idea that all ways are licit in this way. However, dreams of this period are also at a basic level, the only difference is they are tried to be realized in different ways. It can be inferred from these movies that no progress was made in Turkey's socio-economic, political conditions and its social state ideology between 1980s and 1990s.

5. Discussion and Conclusions

As a consequence of this analysis on humorist movies of Turkish cinema produced between 1960 and 2000, no significant difference was observed in objects/phenomena dreamed by the characters. As it is seen in the table below, they often dream of love, marriage, reaching to lovers, house, shop, having a car and being rich. But the ways these virtually identical dreams are achieved change in different periods of history. A significant difference in efforts to realize these dreams was identified during this study. Founding a business, working hard or (as an easier method) buying lottery tickets to realize dreams were replaced by the passion for richness through guile, swindle and similar methods and this trend was sustained in the later years.

With a holistic point of view we may see that love, reaching to the lover and marrying

are among common dreams seen in movies of each period. Until mid-1970s love is based on a pure monogamous marriage and an innocent feeling often for someone far away. Then it turns into a feeling abused to gain wealth. Efforts to marry a wealthy person and therefore be rich increase during the second half of 1970s and all kinds of deception and swindle are reflected as licit.

Dream of being a rich person is among those commonly seen in almost all movies. During 1960s and the first half of 1970s, richness remains only a matter of imagination and coincidence and the characters do not strive for it. Between 1960s and 1980, all dreams are realized in any wise, even though in a temporary while. Almost all of these dreams, however, come true by coincidence. "Being a good person", on the other hand, is depicted as a prerequisite to experience that coincidence. In one respect, this fact depicts people of Turkish society who have completely been inured to living a stereotyped life with a learned helplessness. They further their lives without dreaming to come up the current socio-economic level. In another respect, giving clues and models of the fact that people may come up this economic level only by coincidence, these movies also serve as a kind of data on ideological aspects of Turkish cinema.

After 1980, people try to realize dreams by illegal ways such as bribery, swindle, kidnapping and ransoming as well as attempts to engage in drug trafficking and cooperation with mafia. Coincidence is minimized in this period. For a majority of movie characters, all ways are licit for success and achieving dreams. Those who do not resort to this way are labeled as idiot or fool. The main theme of movies is the idea that honesty and hardworking do not bring wealth.

No effort to realize dreams was observed throughout the analysis on sample movies, until the second half of 1970s. All realized dreams of this period are achieved by coincidence. The first seen effort is buying a ticket of National Lottery, in *Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?* (1975). In *Güngörmişler / The Worldly-Wise* (1975), the efforts are playing chance games (Pick 6 etc.), raffling through

newspaper coupons and marrying a wealthy person. As an example of 1980s, *Devlet Kuşu / Bonanza* (1980) depicts the efforts of Mustafa's family to wed him with a wealthy woman. In *Parasız Adam* (1980), Şehmus pays a great effort to realize his dreams. This is the only movie that features realization of dreams through hard working.

The effort is to marry a rich again in *Banker Bilo / Bilo the Banker* (1980). In *Görgüsüzler / The Uncouth Ones* (1982), characters attempt to realize their dreams by raffling for houses, cars and free holidays by newspaper coupons, deceiving others by pretending to be wealthy and walking around rich neighborhoods, guile, swindle, cheating in gambles etc. *Varyemez / The Tight-Fisted* (1991), from 1990s, displays efforts like playing chance games (Lotto, Pools, Pick 6), making a lot of money by shooting a blockbuster movie, kidnapping a rich man and asking ransom from his family. In *Hersey Çok Güzel Olacak / Everything's Gonna Be Great* (1999), major efforts to realize dreams are cooperating with a mafia and attempts to engage in drug trafficking.

Looking at the scope of dreams it is observed that characters of 1960s and 1970s often give place to their friends, lovers and even neighbors in dreams, as it's also seen in the table given as appendix. And they keep their words as long as the dreams come true. But after 1980s, dreams take on a more individualistic state. All characters egoistically dream for themselves, and look out for number one even after the dreams are realized.

All dreams in analyzed movies are based on materialistic concepts, except for love and marriage. Among these materialistic dreams, however, only mansions, yachts and studying abroad can be considered as features of a highlife for economic conditions of Turkey in relevant periods. Considering the vision that dreams are limitless and eternal, it is seen that Turkish cinema is not at all creative and limitless in terms of dreams. Reasons behind this may be the low level of national economic development and welfare. On the other hand, as it is also mentioned in the theoretical part of this article, dreams of individuals were dulled by those imposed by mass media or Turkish cinema gives some clues to the viewers to achieve these stereotyped dreams.

Another point in this respect is the fact that none of the analyzed movies feature dreams based on cultural and social activities. No specific dream such as going to concerts, theatre, reading books, studying at a university or another institution, attending to educational courses and nature is seen in these movies. As mentioned above, this may either be related with country's level of welfare or the nature of commercial movies as products of the mainstream cinema which aims to direct people to this way. By definition, works of popular culture often run counter to the activities mentioned above, do not live and even be satisfied with them as well.

Dream scenes in movies after 1990s have decreased in quantity. Today, there is no time to dream on the new pragmatist world order or all dreams have already fantasized by others. In other respects, dreaming has been a luxury for those trying to survive against the challenging conditions of the country. Despite the fact that they also contain certain material values, dreams of characters in 1960s and the first half of 1970s, which were both for themselves and the others, began to be more individualistic within the following years. Dreams of a peaceful family environment, forming a relationship and being a good person have verged on an exactly opposite direction.

Examples of Turkish cinema have brought conditions of the past to the present in addition to influencing viewers through the role models they contain. It is highly logical to think that viewers have copied clues of dreams they should have through acts of the given role models and adapted them into real lives. Indeed, what is copied through the models is the reflection of Turkey's change under neo-liberal policies on cinema. Emergent economic, political, cultural and social transition since 1980s have changed the social structure which was once centered on family, friendship, moral values into a pragmatist, materialistic and individualistic one. As a consequence, no significant difference is seen in objects and phenomena dreamed in the analyzed 19 humorist works of Turkish Cinema produced between 1960 and 2000. However, a significant change is observed in the efforts made for achieving dreams in line

with the modern pragmatist, materialistic, devious and individualistic world order.

Table 1: Content analysis of dreams in sample Turkish movies

Title	Year	Dreamed objects/phenomena	Realization of dreams	The way dreams are realized	Figures involved in dreams	Figures involved in the process after the dream is realized	The efforts made to realize the dream
Zoraki Milyoner / The Forced Millionaire	1963	In this movie, the poor character, Nejdet, wishes to be rich (to drink whiskey every morning, sleep on feather beds at night) while the rich one, Ekrem, dreams of being poor (and free).	Realized for a short while but everything brought back again.	By coincidence	Himself	Himself and his friend called Kocaman	Non-existent
		Ekrem's fiancée complains of his indifference and dreams about the days he truly loved her.	Unrealized.	-	Himself and his fiancée	-	Non-existent
Boyacı / The Painter	1966	Mine's brother, who is about 7-8 years old, dreams of being a baron when he grows up though cannot school due to economic problems and has to peddle on streets.	-	-	Himself	-	Non-existent
		Mine dreams of a separate house with a picturesque view.	Realized.	Coincidence: A coincidental family inheritance as a gift for being a good person	Themselves and their siblings	Themselves and their siblings	Non-existent
		Mahmut and Mine dream about sending Mine's little brother to study at a boarding school in Europe.	Partially realized. He cannot go to Europe but gives up peddling and starts school.	Coincidence: A coincidental family inheritance as a gift for being a good person	Siblings	Siblings	Non-existent
		Mahmut has a passion to buy a fancy shoeshine box gilded with yellow brass for his friends.	Realized	Coincidence: A coincidental family inheritance as a gift for being a good person	Friends	Friends	Non-existent
Bekar Odası / The Bed-Sitter	1967	Having car, building school and a public toilet.	Supposed to be realized for a short while but actually unrealized.	Supposition of being inherited.	Himself, friends and neighbors	-	Non-existent
		Kazım and İffet dreams of a wedding but her mother doesn't consent to this marriage with the worry of financial problems.	Unrealized	-	Themselves	-	Non-existent
Şalvarbank /	1968	Güllü and Reşit long for having a baby.	Realized	Naturally	Themselves	Themselves	Exist

Bank in Baggy Trousers		Necklaces, rings, bracelets, a house like Selo's, dresses like townswomen, meatballs on skewers, tomatoes, ayran, to found a business, have a car and wealth	Realized	Fantastic: Limitless money from the pocket of his <i>salwar</i> (baggy trousers)	Themselves	Themselves	Non-existent
100 Lira İle Evlenilmez / Can't Marry with 100 Liras	1974	Marrying the beloved women, wedding ceremony	Realized	Coincidence: A coincidence as a gift for being a good person	Themselves	Themselves	Non-existent
Köyden İndim Şehre / From the Village to the City	1974	Eating at a restaurant	Realized	Coincidence: Finding an earthenware pot full of Byzantium golden while ploughing	Themselves	Themselves	Non-existent
		A farm, cows, oxen, cars, apartments, televisions, wristwatches, nylon night-robés, a townswoman as wife.	Unrealized (as they lose the golden)	-	Themselves	-	Non-existent
Beş Milyoncuk Borç Verir misin? / Could You Lend Me A 5-Million?	1975	a shop for poor friends, firewood and coals for the poor, marrying the beloved and going on honeymoon, opening an alehouse and a grocery store.	Unrealized as they save houses of neighbors with the money they win by the lottery.	Coincidence: Lottery ticket	Themselves, their friends, lovers and neighbors	Neighbors	Existent: To buy a lottery ticket
		Zeki wishes to marry Perihan, who he is in love with. Metin and Ayşe, too, are in love with each other and dream of a wedding.	Realized	-	Themselves and their lovers	Themselves and their lovers	Existent: To buy a lottery ticket
Güngörmüşler / The Worldly-Wise	1976	Having cars, villas, yachts, minibuses, chauffeurs, being millionaire	Realized	Coincidence: Inheritance	Themselves	Themselves	Existent: Chance games (Pick 6 etc.), newspaper coupons, efforts to marry a wealthy person
		Marrying lovers	Realized	Coincidence: Inheritance	Themselves and their lovers	Themselves and their lovers	Existent: Chance games (Pick 6 etc.), newspaper coupons, efforts to marry a wealthy person
Oil Barons	1978	The usurer/jobber/vendor wants to destroy all the shanty houses and build a business center.	Unrealized. Zeki and Metin interfere with plans.	-	Themselves	-	Existent (Guile)
		Zeki and Metin dream of opening a shop.	Unrealized	-	Himself, his lover and friends	-	Non-existent
		Reaching to lovers, marriage	Unrealized as they save houses of their neighbors with the money they earn from	Coincidence: Finding oil in backyard	Themselves and their lovers	-	Non-existent

			oil.				
Devlet Kuşu / Bonanza	1980	Mustafa's brothers long for a multi-roomed apartment, water from a tap, refrigerator, washing machine, gas oven and bicycle.	Unrealized	-	Themselves	-	The effort to match their brother with a rich woman
		Meatball restaurant	Unrealized	-		-	
		Dream of marrying the beloved woman	Realized	-	Himself	Himself	Non-existent
		Mustafa, Sülo and Murat wish to be rich and buy suits, shirts, ties and shoes.	Unrealized	-	Themselves	-	The effort to match their friends with a rich woman
5 Parasız Adam / The Flat Busted	1980	Being a arabesque singer, opening a butcher's shop, having a jet ski	Unrealized	-	Himself	-	Non-existent
		Selling kebab first with a portable food stall and then a small lorry	Realized	Working: They buy a wheelbarrow between each other Coincidence: He saves life of a person being drowned and his father buys a small lorry as for thanking.	Himself	Himself and his friends	Existant
		Şehmus wishes to marry Zehra.	Realized	He spends all the money he collects for the bride price for the surgery of a child. But Zehra runs away with him.	Himself, his lover	-	Existant: Working to collect the bride price (dowry).
		Bicycle	Realized	Given as gift.	Himself	Himself	Non-existent
Banker Bilo / Bilo the Banker	1980	Travelling, golden bracelets, being rich	Unrealized	-	Himself	-	Efforts to marry a rich person
		Dream of going to Germany	Unrealized: They set out but get deceived.	-	Himself, his family	-	They give money to 'Maho' for illegal entrance to the country.
		Bilo wants to collect the bride price (dowry) to marry Zeyno.	Unrealized: They get engaged but the woman accepts his proposal to hide her relationship with another man.	-	Himself	-	Existant: Working to collect the bride price (dowry).
Görgüsüzler / The Uncouth Ones	1982	Pervin dreams of wedding her daughter with a billionaire and being rich.	Unrealized	-	Herself and her daughter	-	Existant: Through deceiving others by pretending to be wealthy and walking around rich neighborhoods.
		Murat also dreams of gambling in a luxurious casino and earning 3-5 millions.	Unrealized	-	Himself	-	

		Murat meets Güл and dreams of marrying her as he sees her as a princess.	Realized but Güл turns out to be a poor woman.	They fall in love with each other	Himself	Himself	
		Pervin and Güл dream of wearing diamond rings and travelling by luxurious cars when they marry the supposedly rich men.	Unrealized as they are deceived.	-	Herself	-	Existential: Through raffling for houses, cars and free holidays by newspaper coupons, deceiving others by pretending to be wealthy and walking around rich neighborhoods
		Murat and his uncle think they will have a mansion in Çamlıca, a swimming pool, saddle horse, apartments and an alehouse when they marry Güл and her mother.	Unrealized as they are deceived.	-	Himself	-	Existential: Through deceiving others by pretending to be wealthy and walking around rich neighborhoods
Muhsin Bey / Mr. Muhsin	1986	Muhsin dreams of a maiden's tower house in Üsküdar, keeping up his hobby of bead manufacturing, going to <i>fasıl</i> events with friends, rescuing Afitap Hanım from her life as a prostitute and meeting Sevda again.	Unrealized	-	Himself, Ali Nazik, Afitap Hanım	-	Existential
		Ali Nazik wishes to be rich, make a music album, shoot a movie, have a car, a kebab shop, silk shirt, while coloured, golden necklace and a lover.	Realized	By swindling Muhsin	Himself, Mr. Muhsin	Himself	Existential: By swindling Muhsin
Talih Kuşu / What if You Hit the Jackpot?	1989	Circumcision feast, toys, walkie-talkie, stereo (music set) and television.	Realized for a temporary while: All tradesmen send their products as gift supposing that he won the lottery.	Lottery ticket	Himself	-	Existential: To buy a lottery ticket
Koltuk Belası / The Bad Chair	1990	Car, dowry, a laid-back lifestyle	Realized	They dream upon the bribe offered to Zühtü. He rejects the offer but other members of the family accept on behalf of him.	Themselves	Themselves	Working to collect the bride price (dowry)
Varyemez / The Tight-Fisted	1991	Zeynep and her lover want to get married (with a rent house paying one year in cash and buying some furniture).	Realized	Coincidence: The man they kidnap financially helps them.	Themselves	Themselves	Existential: Chance games, shooting a blockbuster, kidnapping a rich man and ransoming
		Opening a discotheque and shooting a movie	Realized	Coincidence: The man they kidnap financially helps them	Himself	Himself	Existential: Chance games (Lotto, Pools, Pick 6), shooting a blockbuster, kidnapping a rich man and

							ransoming
Amerikalı / The American	1993	Şeref, the main character of <i>Amerikalı / The American</i> (1993), wishes to find his first love, Melek, and to marry her.	Realized	He comes to Turkey, searches for her and finds.	Himself	Himself	Existent
		Melek's son consents to this marriage only if Şeref helps him realize his dreams about America.	Realized	Coincidence: His mother marries an American citizen.	Himself	Himself	Non-existent
Hersey Çok Güzel Olacak / Everything's Gonna Be Great	1999	Opening a bar and having a sport car	Unrealized	-	Himself	-	By cooperating with a mafia and engaging in drug trafficking

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A research on design approaches and preferences in historical environment: Trabzon example

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Abstract. The aim of this study is to be able to produce solutions with the design approaches that will enable the preservation in historical environments -integrating new designs with historical values- for the problem of corruption and even destruction of old town fabric with social changes. The preferred model application area for the study is located in Ortahisar District, which constitutes the core of the city's history, in the city of Trabzon, in the Eastern Black Sea Region of Turkey. The research has been built on a traditional street (Mimar Sinan Street), with the reasons that it still retains the general features of the city, which has a long history, and that it begins to change its physical structure with foreign new constructions of architectural cultures. Possible suggestions have been made for the existing street -through approaches that offer different options ranging from total harmony to maximum contrast for architectural design within the visual domain. Design approaches in historical environments are still a matter of debate in terms of the effects of existing fabrics; approaches are seeking answers to the question of how to construct new structures in old town places. In this study, the new designs that will be created sticking to the values they carry without disturbing the beauties of the old are based on the scale of the facade and the number of floors. In order to determine the preference of approach that will be concentrated on, an evaluation has been made by graduates from different professions. This assessment, which gives clues about how change should take place in the historic environment, will allow the creation of creative environments. Thus, through a conservation and development aimed and application oriented study, it is thought that it can be contributed to the continuity of historical environments where different intervention scales can be developed in new designs without destroying the architectural heritage possessed and new application bases can be established.

Keywords: design in historical environment, subjective assessment, Trabzon-Mimar Sinan Street

1. Introduction

Today, the historical environments are being destroyed as a result of the changing conditions of life, the inadequacy of facilities and ruthless speculations by both destroying the old structures and being contented with the new and featureless ones; a rapid process of metamorphosis is experienced. It is observed that applications develop in a single building scale rather than an integrated approach, and the designs in a single

building scale do not provide contextual conformity with the environment and do not carry aesthetic concerns. The old town places created by the accumulation of centuries and great efforts are no longer able to resist this intense oppression that can vary according to time and place; they gradually lose their markedness, integrity, and continuity. It is once again emphasized that the confusion of the new, combined with the cultural structure of the modern era, is the result of the destruction of the pre-

existing ones by economic and political motives, the preservation of historical environments. To recognize the things that make their identity by making informed contributions without degenerating and losing, protecting and evaluating the ones that have reached these values day by day, combining with the old without distinguishing the new from the existing atmosphere; so, it is necessary to harmonize the past with the present and even the future.

2. Mimar Sinan Street

It was formed by one of the Governors of Trabzon named Emin Muhlis Pasha, after the demolition of the castle walls and the Tabakhane Gate in the vicinity of the former Government House (present-day Trabzon Cultural Center) in 1872 [1]. It is one of the intercity transportation arteries that connects the western regions of the city to the city center; beforehand being unidirectional, nowadays it has the characteristic of being a closed road to vehicle traffic.

Despite its registered buildings reflecting the past values and the transit possibilities it provides to the traditional streets, the field of application (Mimar Sinan Street's north silhouette) [Figure 1-2]; is becoming more and more unrecognizable day by day with the physical changes which have occurred due to social developments.



Fig.1. The silhouette's boundaries within 'conservation development plan'



Fig.2. Mimar Sinan Street's north silhouette [1]

3. Renewal studies

Urban renewal studies, which can be applied to solve the complexity between old and new

formed due to the replacement of the old with the new, consist of stages that can be put in order as follows:

detection- documentation

- . detection of the current situation

partial gentrification-rehabilitation

- . the evacuation by sorting out of the unqualified buildings that do not fit the environment

area gentrification-redevelopment

- . restoration of the buildings to be protected

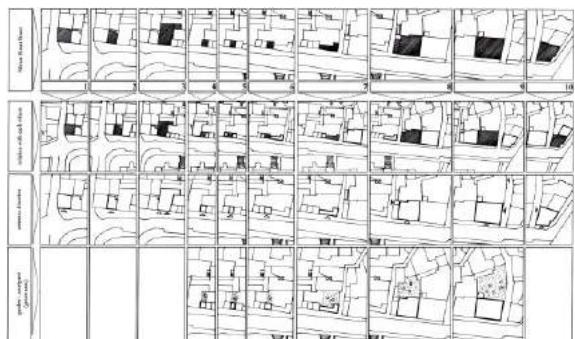
- . suggesting new structures to empty places that already exist or will be formed after demolition

- . modernization of the area with regards to infrastructure and social facilities

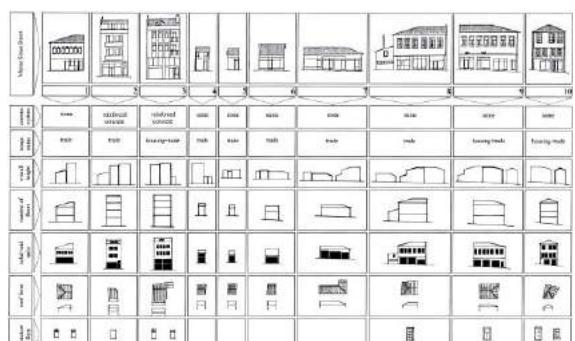
3.1. Detection-documentation

performing visual analysis of the settlement and facade scale of the 'old qualified buildings' reflecting the urban identity that reached up to the day and the 'new unqualified buildings' misrepresenting the urban identity which was formed as a result of social changes over time [Table 1-2]

Tab.1. Settlement analysis related to the current state of the buildings on the silhouette [1]



Tab.2. Facade analysis related to the current state of the buildings on the silhouette [1]



3.2. Partial gentrification-rehabilitation

the evacuation of their places after the demolition of the 'unqualified buildings' that are formed due to the necessities of social changes and by the annuity purposes which are repeated in almost every region without concern for compliance with the physical environment -in order to prepare the ground for the formal analytical approaches to be designed afterwards [Figure 3-4]



Fig.3. 'Old qualified buildings' on the silhouette

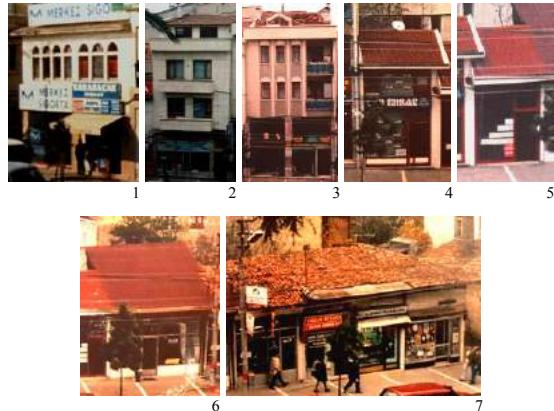


Fig.4. 'New unqualified buildings' on the silhouette

3.3. Area gentrification-redevelopment

the formation of 'new quality designs' that can be integrated with the environmental character in accordance with visual criteria [Figure 5-8]

In the study, when the material→ratio and height, that can be regarded as the most important guiding criteria, are considered (the existing parcel borders are not taken into consideration); the 4 design approaches, being

- . similar (imitation and version)
- . opposite
- . harmonic contrast

can be exemplified with 4 interventions that can be created

- . in the case that it is the single floor
- . in the case that it is the ground+1 floor

- . in the case that the number of floors is free
- . in the case that the today's overall height is assumed.

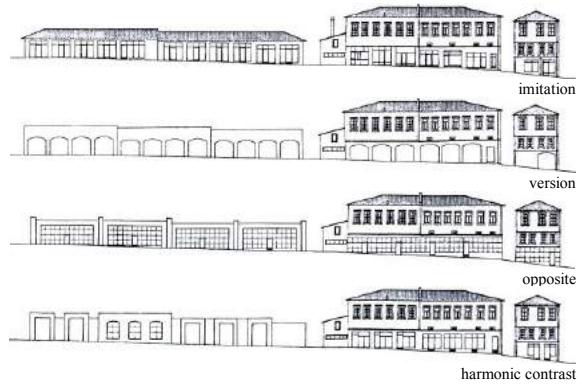


Fig.5. Possible suggestions that can be created in the case that it is the single floor [1]

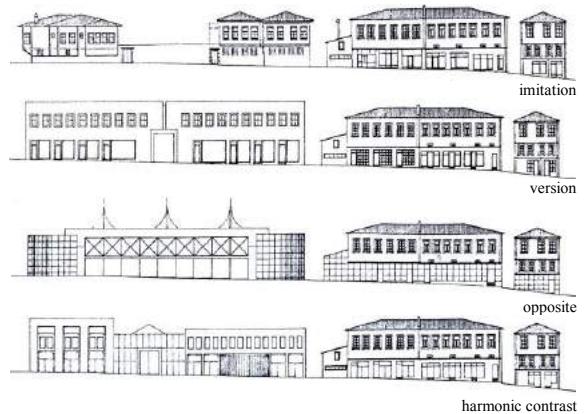


Fig.6. Possible suggestions that can be created in the case that it is the ground+1 floor [1]

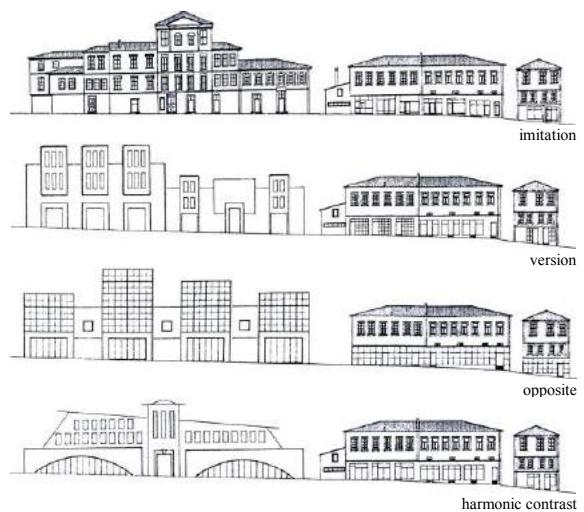


Fig.7. Possible suggestions that the number of floors is free [1]

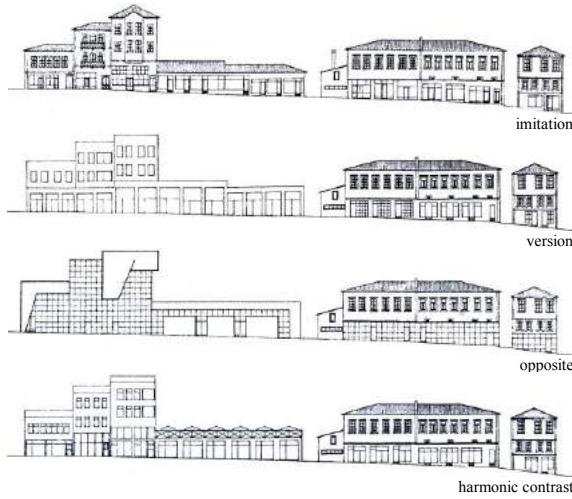


Fig.8. Possible suggestions that the today's overall height is assumed [1]

4. Subjective assessment

Trabzon-Mimar Sinan Street's north silhouette and the possible suggestions created for this silhouette were evaluated by university graduates from different profession groups.

In this section, where human-environment interaction is measured; the subjects were asked to respond to the levels of admiration for the street silhouettes using the 'Semantic Differentiation Scale / Emotional Meaning Scale' where there are pairs of bipolar adjectives connected to certain groups of factors [Table 3, 4a-4d, 5a-5d, 6a-6d, 7a-7d].

Tab.3. User-oriented frequency distribution and arithmetic mean 'current situation'

		more	medium	less	neutral	less	medium	less
		1	2	3	4	5	6	7
1.4	beautiful	7	1	1	1			ugly
1.6	impressive	6	4					unimpressive
1.2	elegant	4	3	1				rude
1.2	vivacious	1	5	3				cheerless
1.1	inviting	1	4	2	1	2		repellent
0.9	orderly	2	3	1	1			unorderly
1.6	comprehensible	3	4	2				contradictory
1.8	whole	4	3	1	1			disorganized
1	relaxing	1	3	2	1			tiring
2.1	quiet	3		1				noisy
1.5	meaningful	2	1	7				meaningless
0.9	compatible	1	4					incompatible
1.1	social status	1	3	2	1			not fit for the environment
1.48	fit for the environment	2	5	1	2			poorly balanced
0.3	well balanced	1	2	2	1	1		not in human scale
2	in human scale	2		1				ornate
1	simple	1	3	2	1			unqualified
1.7	qualified	8	1	1				unspecular
1.16	spectacular	3	2	2	3			monotonic
1	vibrant	3		1	1			disturbing
1.6	restful	2	5	1	1			general
1.5	special	3	2	2	3			ordinary
1.5	original	3	2	3	1	1		usual
1.6	annual	2	5	1	1			common
1.1	unusual	1	2	3				temporary
0.7	artificial	1	4	2				
1.25	permanent	1	4	2	1	1	2	

Tab.4a. User-oriented frequency distribution and arithmetic mean 'imitation/in the case that it is the single floor'

		more	medium	less	neutral	less	medium	less
		3	2	1	0	-1	-2	-3
1.5	beautiful	6	3	1				ugly
0.7	impressive	3	4	2				unimpressive
1	elegant	3		1	1			rude
0.3	vivacious	1	4	2	3			cheerless
0.5	inviting	1	4	4	1			repellent
2.1	orderly	3		2				unorderly
1.6	comprehensible	1	7	1				contradictory
1.6	whole	2	6		1	1		disorganized
1.3	relaxing	1	3	5				tiring
2.1	quiet	2		1				noisy
1.4	meaningful	2	3	3	1	1		meaningless
1.8	compatible	2	6	1				incompatible
1.8	fit for the environment	2	4	2	1			not fit for the environment
1.6	well balanced	2	6	1	1			poorly balanced
1.7	in human scale	3	5	1				not in human scale
1.8	simple	3	4	2				ornate
1.7	qualified	1	6	2	1			unqualified
1.6	spectacular	4			2	3	1	unspectacular
0	vibrant	1	2	5	1			monotonic
1.6	restful	2	4	3	1	1		disturbing
0.7	special	2	1	4		2		general
0.7	original	4	2	2	1	1		ordinary
0.5	annual	1	3	2	1	1		usual
0.7	artificial	1	4	1	2		1	common
0.8	permanent	1	4	1	2	2		temporary

Tab.4b. User-oriented frequency distribution and arithmetic mean 'version/in the case that it is the single floor'

		more	medium	less	neutral	less	medium	less
		3	2	1	0	-1	-2	-3
1.1	beautiful	2	3		1		1	ugly
0.9	impressive	2	2	1		1	1	unimpressive
1.1	elegant	3	2		1	1		rude
0.3	vivacious	2	3	2	1	1	1	cheerless
0.6	inviting	2	2	2	1	1	1	repellent
1.8	orderly	3	4	1	2			unorderly
1.6	comprehensible	3	4	1	1			contradictory
1.5	whole	3	3	1	2	1		disorganized
1.4	relaxing	2	3	2	3			tiring
1.8	quiet	3	4	2	1			noisy
1.2	meaningful	3	3	1	1	1		meaningless
1.8	compatible	5	2	1	2			incompatible
1.8	fit for the environment	1	4	2	2	1		not fit for the environment
1.6	well balanced	3	4	1	1			poorly balanced
1.9	in human scale	5	2	1	1	1		not in human scale
1	simple	4		1	2	1		ornate
0.9	qualified	2	3	2	1	1	1	unqualified
0.4	spectacular	1	3	1	2	1	1	unspectacular
0.2	vibrant	1	1	3	2	2	1	monotonic
1.3	restful	3	2	5	1	1		disturbing
0.7	special	2	1	4		2		general
0.6	original	2	1	3	1	2	1	ordinary
0.5	annual	1	3	2	1	1		usual
0.7	artificial	1	4	1	2	1		common
0.8	permanent	1	5	1	1	2		temporary

Tab.4c. User-oriented frequency distribution and arithmetic mean 'opposite/in the case that it is the single floor'

		more	medium	less	neutral	less	medium	less	
		3	2	1	0	-1	-2	-3	
0.3	beautiful	1	4		1	1	2	1	ugly
0.42	impressive	2	3		2		3	1	unimpressive
0.6	elegant	1	4		3	1	1	1	rude
0.4	vivacious	1	2	3	1	2	1	1	cheerless
0.6	inviting	2	2	1	1	2	1	1	repellent
1.6	orderly	4	3	1	1				unorderly
1.4	comprehensible	2	5	1	3	1	1		contradictory
1.7	whole	3	4		3				disorganized
0.8	relaxing	6		2	1				tiring
1.2	quiet	5	2	3	2	1			noisy
0.8	meaningful	2	3		2	1			meaningless
0.9	compatible	3	3		1	1	2		incompatible
0.1	fit for the environment	2	3	2	3	1			not fit for the environment
1.2	well balanced	3	3		1	3			poorly balanced
1.4	in human scale	1	6	1	1	1			not in human scale
0.1	simple	2	2	1	1	1	2		ornate
0.4	qualified	1	4		3	1			unqualified
0.4	spectacular	1	5		2	1			unspectacular
0.2	vibrant	2	3	2	2	1			monotonic
0.2	restful	3	1	3	2	2			disturbing
0.1	special	2	2		2	1	1	2	general
0.3	original	2	2		2	2	1	1	ordinary
0.4	annual	4	1	1	3	1			usual
0.5	artificial	4	2	1	2	1			common
0.2	permanent	5		2	1	1	2		temporary

Tab.4d. User-oriented frequency distribution and arithmetic mean 'harmonic contrast/in the case that it is the single floor'

		more	moderate	less	neutral	less	more	less	more
		3	2	1	0	-1	-2	-3	-4
0.7	beautiful	1	4	1	1	2	1	ugly	
0.5	impressive	4	3	1	1	1	1	unimpressive	
0.6	elegant	4	3	2	1	1	1	rude	
0.5	vivacious	3	3	2	1	1	1	cheerless	
0	inviting	1	4	3	1	1	1	repellent	
0.4	orderly	1	1	4	2	1	1	unorderly	
0.3	comprehensible	1	1	3	1	1	1	contradictory	
0.2	whole	1	3	1	2	1	2	disorganized	
-0.6	relaxing	3	2	2	2	1	1	tiring	
0.5	quiet	3	3	2	1	1	1	noisy	
0.3	meaningful	3	2	2	2	1	1	meaningless	
0.1	compatible	3	2	4	1	1	1	incompatible	
0.6	fit for the environment	4	2	2	1	1	1	not fit for the environment	
-0.1	well balanced	3	2	1	1	2	1	poorly balanced	
0.9	in human scale	1	4	3	1	1	1	not in human scale	
1.3	simple	6	2	1	1	1	1	ornate	
0.4	qualified	3	1	1	2	1	1	unqualified	
0.1	spectacular	1	4	0	1	1	1	unspectacular	
0.2	vibrant	2	2	4	1	1	1	monotonic	
0	restful	2	2	3	1	1	1	disturbing	
-0.3	special	1	2	2	2	1	1	general	
-0.2	original	2	2	1	3	1	1	ordinary	
0.4	unusual	4	1	2	2	1	1	usual	
0.1	artificial	1	4	2	2	1	1	common	
-0.2	permanent	1	3	2	2	1	1	temporary	

Tab.5a. User-oriented frequency distribution and arithmetic mean 'imitation/in the case that it is the ground+1 floor'

		more	moderate	less	neutral	less	more	less	more
		3	2	1	0	-1	-2	-3	-4
2.3	beautiful	4	5	1	1	1	1	ugly	
2.4	impressive	5	4	1	1	1	1	unimpressive	
2.4	elegant	5	4	1	1	1	1	rude	
1.9	vivacious	4	3	1	1	1	1	cheerless	
2.1	inviting	5	2	2	1	1	1	repellent	
2.1	orderly	4	5	3	1	1	1	unorderly	
2	comprehensible	3	1	1	1	1	1	contradictory	
1.8	whole	4	3	2	1	1	1	disorganized	
2	relaxing	3	1	1	1	1	1	tiring	
2.1	quiet	3	5	2	1	1	1	noisy	
2.1	meaningful	4	4	1	1	1	1	meaningless	
2.2	compatible	4	4	2	1	1	1	incompatible	
2.2	fit for the environment	2	8	1	1	1	1	not fit for the environment	
2.2	well balanced	4	5	1	1	1	1	poorly balanced	
2.1	in human scale	4	1	1	1	1	1	not in human scale	
0	simple	2	4	4	4	1	1	ornate	
1.7	qualified	5	2	2	1	1	1	unqualified	
1.7	spectacular	3	3	2	2	1	1	unspectacular	
1.9	vibrant	4	2	3	1	1	1	monotonic	
2.2	restful	3	6	1	1	1	1	disturbing	
2.3	special	5	3	2	1	1	1	general	
2	original	4	2	1	1	1	1	ordinary	
1.8	unusual	2	5	2	1	1	1	usual	
2.2	artificial	4	4	2	1	1	1	common	
1.9	permanent	3	2	1	1	1	1	temporary	

Tab.5b. User-oriented frequency distribution and arithmetic mean 'version/in the case that it is the ground+1 floor'

		more	moderate	less	neutral	less	more	less	more
		3	2	1	0	-1	-2	-3	-4
0	beautiful	1	4	0	1	2	1	ugly	
0.3	impressive	1	5	2	1	1	1	unimpressive	
0.3	elegant	3	3	1	1	1	1	rude	
0.3	vivacious	3	3	2	1	1	1	cheerless	
0.2	inviting	2	3	2	2	1	1	repellent	
1.1	orderly	2	1	3	1	1	1	unorderly	
1.1	comprehensible	1	1	4	2	1	1	contradictory	
1.7	whole	3	2	4	1	1	1	disorganized	
0.4	relaxing	2	2	4	2	1	1	tiring	
0.6	quiet	3	2	3	2	1	1	noisy	
0.5	meaningful	2	3	2	2	1	1	meaningless	
0	compatible	1	1	3	1	2	1	incompatible	
-0.4	fit for the environment	1	1	3	1	1	3	not fit for the environment	
-0.8	well balanced	1	2	1	2	1	1	poorly balanced	
-0.3	in human scale	1	1	2	2	1	3	not in human scale	
0.9	simple	3	3	4	1	1	1	ornate	
0.3	qualified	2	4	2	1	1	1	unqualified	
0.1	spectacular	1	3	2	1	1	1	unspectacular	
-0.2	vibrant	1	2	4	1	1	1	monotonic	
-0.5	restful	2	2	2	2	1	1	disturbing	
-0.8	special	1	3	2	2	2	1	general	
-0.8	original	1	1	3	1	2	2	ordinary	
-0.8	unusual	1	2	1	2	2	1	usual	
-0.9	artificial	3	1	1	2	2	1	common	
-1.1	permanent	3	1	1	2	3	1	temporary	

Tab.5c. User-oriented frequency distribution and arithmetic mean 'opposite/in the case that it is the ground+1 floor'

		more	moderate	less	neutral	less	more	less	more
		3	2	1	0	-1	-2	-3	-4
0.4	beautiful	4	2	2	2	1	1	ugly	
0.1	impressive	3	2	1	2	1	1	unimpressive	
0.2	elegant	3	2	2	2	1	1	rude	
-0.2	vivacious	5	2	2	1	1	1	cheerless	
-0.1	inviting	3	2	3	1	1	1	repellent	
0.8	orderly	1	5	1	1	1	1	unorderly	
0.5	comprehensible	1	3	2	2	2	1	contradictory	
0	whole	1	2	1	2	1	2	disorganized	
0	relaxing	1	2	1	2	1	2	tiring	
0	quiet	3	1	1	2	1	1	noisy	
0.1	meaningful	1	3	2	1	1	1	meaningless	
0.2	compatible	1	2	1	2	1	1	incompatible	
0.3	fit for the environment	2	2	1	2	1	2	not fit for the environment	
0.3	well balanced	3	2	1	2	1	2	poorly balanced	
0.3	in human scale	1	2	4	1	1	1	not in human scale	
0.4	simple	1	4	4	1	1	1	ornate	
0.5	qualified	2	5	1	1	1	1	unqualified	
0.1	spectacular	1	4	3	1	1	1	unspectacular	
0.8	vibrant	1	2	2	4	1	1	monotonic	
0.2	restful	1	1	2	4	2	1	disturbing	
0.6	special	1	4	2	2	1	1	general	
0.3	original	3	3	2	1	1	1	ordinary	
0.9	unusual	1	3	2	2	2	1	usual	
0.2	artificial	3	2	1	2	1	1	common	
0.6	permanent	1	2	3	1	1	1	temporary	

Tab.5d. User-oriented frequency distribution and arithmetic mean 'harmonic contrast/in the case that it is the ground+1 floor'

		more	moderate	less	neutral	less	more	less	more
		3	2	1	0	-1	-2	-3	-4
0.6	beautiful	2	4	2	2	1	1	ugly	
0.5	impressive	2	4	2	1	1	1	unimpressive	
0.5	elegant	1	2	2	2	2	1	rude	
0.2	vivacious	2	4	2	4	1	1	cheerless	
0.2	inviting	2	4	1	2	1	1	repellent	
0.6	orderly	2	5	1	1	1	1	unorderly	
0.3	comprehensible	1	4	2	2	1	1	contradictory	
0.3	whole	3	2	1	3	1	1	disorganized	
-0.1	relaxing	2	4	2	1	1	1	tiring	
1.1	quiet	1	3	3	2	1	1	noisy	
0.2	meaningful	2	6	2	2	1	1	meaningless	
0.1	compatible	2	6	1	1	1	1	incompatible	
0.3	fit for the environment	2	4	2	1	1	1	not fit for the environment	
0.3	well balanced	2	4	3	1	1	1	poorly balanced	
0.3	in human scale	2	3	4	1	1	1	not in human scale	
0.2	simple	3	4	2	2	1	1	ornate	
1.04	qualified	3	4	3	1	1	1	unqualified	
1.3	spectacular	3	2	5	1	1	1	unspectacular	
1.5	vibrant	2	4	2	1	1	1	monotonic	
1.7	restful	1	7	1	1	1	1	disturbing	
2	special	3	3	3	2	1	1	general	
1.1	original	1	6	2	1	1	1	ordinary	
1.6	unusual	5	2	2	2	1	1	usual	
0.2	artificial	3	2	1	2	1	1	common	
1.06	permanent	3	5	1	1	1	1	temporary	

Tab.6a. User-oriented frequency distribution and arithmetic mean 'imitation/in the case that the number of floors is free'

		more	moderate	less	neutral	less	more	less	more
		3	2	1	0	-1	-2	-3	-4
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Tab.6b. User-oriented frequency distribution and arithmetic mean 'version/in the case that the number of floors is free'

	more 3	medium 2	less 1	neutral 0	less -1	medium -2	more -3
-0.4 beautiful	2	3	1	1	3	ugly	
-0.3 impressive	3	2	1	2	2	unimpressive	
-0.2 elegant	1	3	2	2	2	rude	
-0.1 vivacious	2	3	2	1	2	cheerless	
-0.4 invitatory	2	2	1	2	1	repellent	
-0.7 orderly	2	1	2	3	2	unorderly	
-0.9 comprehensible	1	2	1	2	1	contradictory	
-0.5 whole	1	4	1	2	2	disorganized	
-0.9 relaxing	3	1	2	2	2	tiring	
-1.2 quiet	1	1	1	2	2	noisy	
-1.2 meaningful	1	1	1	2	2	meaningless	
-1.2 compatible	1	2	1	2	4	incompatible	
-1.3 fit for the environment	1	1	2	1	5	not fit for the environment	
-1.7 well balanced	1	1	3	6	poorly balanced		
-0.8 in human scale	2	2	1	1	4	not in human scale	
-1 simple	1	2	1	4	3	omnate	
-1 qualified	1	2	2	3	2	unqualified	
-1 spectacular	1	2	2	1	2	unspectacular	
-0.6 vibrant	1	3	1	1	2	monotonic	
-1.1 restful	1	1	1	3	2	disturbing	
0.6 special	1	3	2	2	1	general	
0.7 original	5	2	1	1	1	ordinary	
1.2 usual	2	3	1	1	1	usual	
0.6 artificial	4	3	1	1	1	common	
-0.6 permanent	1	2	2	2	1	temporary	

Tab.6c. User-oriented frequency distribution and arithmetic mean 'opposite/in the case that the number of floors is free'

	more 3	medium 2	less 1	neutral 0	less -1	medium -2	more -3
-0.3 beautiful	3	2	1	2	2	ugly	
-0.5 impressive	2	3	3	2	1	unimpressive	
-0.4 elegant	2	2	1	1	3	rude	
-0.9 vivacious	1	3	1	2	3	cheerless	
-0.4 invitatory	1	2	2	2	1	repellent	
-0.2 orderly	3	2	2	1	2	unorderly	
-0.2 comprehensible	2	1	2	1	2	contradictory	
-0.2 whole	1	1	2	1	2	disorganized	
-0.8 relaxing	2	1	1	1	3	tiring	
-1.4 quiet	2	1	1	1	5	noisy	
-0.9 meaningful	1	1	1	1	3	meaningless	
-1.1 compatible	2	1	1	4	1	incompatible	
-1.3 fit for the environment	1	3	1	1	4	not fit for the environment	
-0.8 well balanced	2	1	1	2	1	poorly balanced	
-0.6 in human scale	2	2	2	2	4	not in human scale	
-0.2 simple	1	3	2	2	2	omnate	
-0.2 qualified	1	1	2	2	1	unqualified	
-0.1 spectacular	1	1	2	1	2	unspectacular	
-0.5 vibrant	1	2	2	2	1	monotonic	
-0.7 restful	2	2	2	3	1	disturbing	
-0.1 special	2	2	3	2	1	general	
-0.3 original	2	2	3	1	1	ordinary	
0.6 unusual	1	3	3	1	2	usual	
-0.3 artificial	2	2	1	1	2	common	
-0.4 permanent	2	1	3	1	1	temporary	

Tab.6d. User-oriented frequency distribution and arithmetic mean 'harmonic contrast/in the case that the number of floors is free'

	more 3	medium 2	less 1	neutral 0	less -1	medium -2	more -3
1.1 beautiful	3	3	1	1	1	ugly	
1.1 impressive	3	3	1	1	1	unimpressive	
1.1 elegant	3	2	1	1	3	rude	
1.1 vivacious	2	4	1	1	1	cheerless	
1.1 invitatory	4	2	1	1	2	repellent	
0.6 orderly	2	2	2	1	1	unorderly	
0.4 comprehensible	1	4	2	1	2	contradictory	
0.6 whole	1	4	2	1	2	disorganized	
0.7 relaxing	1	5	2	2	3	tiring	
0.5 quiet	1	3	2	1	1	noisy	
0.3 meaningful	2	1	3	1	1	meaningless	
0.1 compatible	1	2	3	1	1	incompatible	
0.1 fit for the environment	2	1	3	2	2	not fit for the environment	
0.2 well balanced	2	1	2	1	2	poorly balanced	
0.1 in human scale	1	2	2	1	1	not in human scale	
-1.2 simple	2	1	1	4	1	omnate	
-0.4 qualified	3	1	2	2	1	unqualified	
-1.3 spectacular	3	3	2	1	3	unspectacular	
-1.3 vibrant	4	1	3	1	1	monotonic	
-1.2 restful	2	1	2	2	1	disturbing	
1.2 special	4	1	2	1	1	general	
1.5 original	4	2	2	1	1	ordinary	
1.8 unusual	6	1	1	1	1	usual	
1.5 artificial	5	1	1	2	1	common	
0.6 permanent	3	2	1	2	1	temporary	

Tab.7a. User-oriented frequency distribution and arithmetic mean 'imitation/in the case that the today's overall height is assumed'

	more 3	medium 2	less 1	neutral 0	less -1	medium -2	more -3
1.7 beautiful	1	6	2	1	1	ugly	
1.5 impressive	1	5	3	1	1	unimpressive	
1.6 elegant	1	6	1	1	1	rude	
1.9 vivacious	1	7	2	1	1	cheerless	
1.4 invitatory	1	4	3	2	1	repellent	
1.5 orderly	1	6	1	1	1	unorderly	
1.5 comprehensible	1	5	3	1	1	contradictory	
1.6 whole	2	4	7	1	1	disorganized	
0.9 relaxing	2	2	1	2	1	tiring	
1.3 quiet	1	5	3	1	1	noisy	
1.5 meaningful	1	6	2	1	1	meaningless	
1.2 compatible	2	4	3	1	1	incompatible	
1.4 fit for the environment	2	5	2	1	1	not fit for the environment	
-0.4 well balanced	2	3	3	1	1	poorly balanced	
0.5 in human scale	1	3	1	2	1	not in human scale	
-0.9 simple	1	2	3	1	1	omnate	
-0.2 qualified	1	2	3	2	1	unqualified	
-0.8 spectacular	1	4	1	3	1	unspectacular	
-1.2 vibrant	1	3	2	1	3	monotonic	
-0.3 restful	2	2	2	1	1	disturbing	
-1.4 special	1	2	1	3	1	general	
-1.4 original	1	1	3	2	1	ordinary	
-1.4 unusual	1	2	2	2	1	usual	
-1.5 artificial	1	1	2	3	1	common	
-1.3 permanent	1	1	1	2	1	temporary	

Tab.7b. User-oriented frequency distribution and arithmetic mean 'version/in the case that the today's overall height is assumed'

	more 3	medium 2	less 1	neutral 0	less -1	medium -2	more -3
-0.3 beautiful	1	2	3	2	1	1	ugly
-0.2 impressive	1	3	2	2	1	1	unimpressive
-0.5 elegant	3	3	1	2	2	1	rude
-0.4 vivacious	2	2	2	1	2	2	cheerless
-0.7 invitatory	1	2	2	1	2	2	repellent
0.3 orderly	4	2	2	2	1	1	unorderly
0.4 comprehensible	4	2	1	1	1	1	contradictory
0.2 whole	4	1	3	1	1	1	disorganized
0 quiet	2	3	1	1	2	1	tiring
-0.5 meaningful	1	3	1	2	1	2	meaningless
-1.1 compatible	1	2	3	1	2	1	incompatible
-0.4 fit for the environment	2	2	2	1	1	4	not fit for the environment
-0.1 well balanced	4	2	1	1	2	1	poorly balanced
-0.1 in human scale	3	1	4	1	2	1	not in human scale
-1 simple	1	2	1	1	2	3	omnate
-0.8 qualified	2	4	2	1	1	1	unqualified
-0.8 spectacular	2	4	3	1	1	1	unspectacular
-0.3 vibrant	1	4	2	1	1	1	monotonic
-1.2 restful	3	1	3	2	1	1	disturbing
1.4 special	3	3	1	1	2	1	general
1.5 original	4	2	1	1	2	1	ordinary
1.6 unusual	4	2	1	2	1	1	usual
1.6 artificial	4	2	1	2	1	1	common
0.5 permanent	1	4	1	3	1	1	temporary

Tab.7c. User-oriented frequency distribution and arithmetic mean 'opposite/in the case that the today's overall height is assumed'

	more 3	medium 2	less 1	neutral 0	less -1	medium -2	more -3
0.8 beautiful	7	1	1	1	1	1	ugly
0.7 impressive	7	1	1	1	1	1	unimpressive
1.5 elegant	6	1	1	1	1	1	rude
1.9 vivacious	4	5	2	1	1	1	cheerless
1.4 invitatory	1	4	3	2	1	1	repellent
1.2 orderly	1	5	1	2	1	1	unorderly
1.3 comprehensible	1	5	2	1	1	1	contradictory
1.2 whole	1	5	2	2	1	1	disorganized
1 relaxing	2	3	1	3	1	1	tiring
1.2 quiet	1	5	3	1	1	1	noisy
0.9 meaningful	1	3	2	2	1	1	meaningless
-0.3 compatible	3	2	2	1	3	1	incompatible
-0.4 fit for the environment	1	2	1	1</td			

Tab.7d. User-oriented frequency distribution and arithmetic mean 'harmonic contrast/in the case that the today's overall height is assumed'

		1	2	3	4	5	6	7	8	9	10	11	12	13	
0.7	beautiful	1	2	2	4	1									ugly
0.6	impressive	1	2	3	3	1									unimpressive
0.5	elegant	1	1	2	4	2									rude
0.4	winehouse	1		3	1	2									cheerless
0.3	invitational	1	1	1	1	2									repellent
0.2	orderly	1	4	1	2	1									unorderly
0.1	comprehensible	1	4	1	2	1									contradictory
0.0	whole	1	4	1	1	3									disorganized
-0.1	relaxing	1		1	1	2									tiring
-0.2	quiet	1	3	1	1	1	2								noisy
-0.3	meaningful	1	2	1	1	1	1	1	1	1	1	1	1	1	meaningless
-0.4	fit for the environment	1	3	1	1	1	1	1	1	1	1	1	1	1	not fit for the environment
-0.5	well balanced	1	2	2	1	2	1	1	1	1	1	1	1	1	poorly balanced
-0.6	in human scale	1	3	1	4	1	1	1	1	1	1	1	1	1	not in human scale
-0.7	simple	1	2	2	4	1	1	1	1	1	1	1	1	1	ornate
-0.8	qualified	1	1	1	1	2	1	1	1	1	1	1	1	1	unqualified
-0.9	spectacular	1	4	1	1	2	1	1	1	1	1	1	1	1	unspectacular
-1.0	extreme	1	3	1	2	1	1	1	1	1	1	1	1	1	monotonic
-1.1	restful	1	1	1	1	2	1	1	1	1	1	1	1	1	disturbing
-1.2	special	1	1	1	3	1	1	1	1	1	1	1	1	1	general
-1.3	original	1	3	1	2	1	1	1	1	1	1	1	1	1	ordinary
-1.4	unusual	1	2	2	1	1	2	1	1	1	1	1	1	1	usual
-1.5	artificial	1	1	1	3	1	1	1	1	1	1	1	1	1	common
-1.6	permanent	1	1	1	1	1	1	1	1	1	1	1	1	1	temporary

current situation (1.308)
in the case that it is the single floor
imitation (1.136)
version (1.08)
opposite (0.704)
harmonic contrast (0.26)

in the case that it is the ground+1 floor

imitation (2.008)

opposite (0.3)

harmonic contrast (0.288)

version (0.088)

in the case that the number of floors is free

imitation (1.628)

harmonic contrast (0.704)

opposite (-0.54)

version (-0.544)

Artistic Object in the Digital Game World

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Abstract

Humankind has been in a continuous development from the beginning of his existence until today, according to the geographical and climatic conditions of the world, in which we live. The art, which had started from the wall paintings that were thought to be the first works of art, have reached the best point that could be achieved with the developing industry and the rise of the intellectual qualifications, where the mankind do not have to struggle with the nature. It is also possible to observe the reflections of the virtual world, while two and three dimensional visual arts have been continuing their presence, within the era that we are in, which is called the age of technology.

Computers and informatics, and internet are among the most important inventions of the age of technology. Starting with the years of 1990-2000, these two important elements have taken people away from the real world and moved them into a separate world called digital media/space. In this environment, which is also called the virtual world and a concept of another the world inside the world is created, the products are gathered under the name of "digital art". "Digital art" is a collection of artworks produced in the computer environment, and while they are not physical, they can be felt by the sensorial organs.

In the field of digital gaming, it is a matter of debate whether the artistic elements involved are pieces of art or not. An artistic stage is presented to the player through using the existing artistic elements as handcrafts, architecture and artworks placed in the games, which carry the features of the historical periods, such as clothes, furniture, and objects of daily use. In our Paper, a detailed study on these elements will be presented under the light of a sample game.

Keywords: Art, Digital Game, Digital Art, Game, Versailles Palace, Notre Dame, Assassin's Creed Unity

INTRODUCTION

In the 21st century, which we call "the Age of Technology," it is seen that the geographical constraints and physical barriers of the world have been removed. Among the most important reasons for this are the internet, the computer and the innovations brought about by these two wonders of technology.

In the century that we are in, the world of art is in close interaction with the developing technology. Starting from the first day of existence of the human, from the cave paintings until today, along with the cultural characteristics with the beliefs at the first place, the human being exhibited many works of art such as temples, churches, pyramids, mosques, wall paintings, frescoes, paintings, mosaics, sculptures, vases, handicrafts.

With technology, people's lives are divided into two as real and virtual worlds. While the lives have been carried to this living space, which is also known as the digital world, the works of art are also being produced and consumed in the digital environment now, although this is not so common in our country. In this virtual environment; the works that are produced by being created in computer environment and are not physical objects but can be perceived by sense organs are called "digital art".

The games are manufactured in a virtual environment and are one of the most important reflections of the digital art¹. The

¹ Versatile digital simulations that are produced digitally and supported by animated graphics inside, shaped by player's eye and hand

first of the computer games, which have many sub-options such as action, adventure, horror, racing, war, sports, simulation, strategy, is the Spacewar game, whose production was started by Steve Russell in 1961 and was presented to the market in 1962 [1]. Then in 1972, Nolan Bushnel started to produce arcade games [2]. After the period of 1990-2000, the games have got more publications. Computer games have evolved over time providing a real environment for gamers, while playing machines such as PlayStation, xBox and Nintento continue the arcade tradition and at the same time, they are more popular than computer games.

When talking about games in general, they might be regarded as hollow, unnecessary, time-consuming, unprofitable, or even harmful items. From this perspective, it can be understood that computer games are both pushed to back in an academic sense, the influences of the games are not realized, and their connection to the artistic universe is not understood.

Whether digital games are an art or not has been a subject of debate among researchers. Paola Antonelli, one of the major curators of MoMA, a modern art museum in New York, organized an exhibition of games such as Pac-Man, Tetris, Myst, Sims, Passage, Limbo and Sleep is Death. Antonelli also made it clear that his games were works of art in one of his writings [3]. In contrast, Jonathan Jones, the art critic of the British Guardian Newspaper, have expressed that the video games are not works of art, presenting the games at the same ground with Picasso and Van Gogh is irrelevant to the arts, and that digital games are nothing more than a playground produced in a computer environment [4]. Again, Roger Ebert, in his article named "*Video Games Can Never Be Art*", has excluded the games from the art [5]. However, the reason for seeing computer games as works of art is the same as the fact that sees the cinema as an "art"; because, the games are an upper model of the cinema. Together with incorporating all the dynamics that cinema has in itself; they add interactivity, which is considered as a new dimension. As a result of this, to the extent that the designer

coordination, having a specific sub-discipline regarding interastions are called digital games

limits it, the game gains the specialty of becoming a new type of cinematography², which can be controlled by the player. This is the next step of the evolution of painting, photography and cinema [6].

The games played on the internet on computers, arcade games and mobile phones, which is among the indispensable items for the people today, are now the most important exposition areas of history, art and culture. It has become an area that has become more psychologically influential and instructive than many other works of art, where it appeals to a mass of people starting from a child of 2-3 years old, to the ages of about 40 years today. However, it is global and presented to everyone equally, and reaches to the masses of millions or even billions. In addition, while there are many places that art cannot reach, the number of people that the internet and games reach and influence is higher. When considered with a little deeper approach, games have become an industrial culture area, but we will go on without touching this issue, as it is a different and controversial issue.

When we consider the marketed games that the companies designing the games that do not have limits-limitations and the unimaginable designs are put into the market; it is seen that, it easily models and presents the history, culture, clothes, lifestyles, materials used, wars of the period, war instruments and historical characters of the period to the consumer. Together with the fact that the designed fiction is given in accordance with every period, the player's feeling him/herself in the game and in the period given in the game might be considered as happening due to the presentation of the spaces, music, geographical designs, graphics, and etc. in the design as the exact reality and due to the interactivity.

Today, the conquest of Istanbul, car races in the hippodrome, Hagia Sophia in its

² Cinematography is a general term that covers everything about motion picture in art, and is the discipline of making camera preferences when recording continuously. (see for detail: Nijat Özön, Cinema Television, Video, Computerized Cinema Dictionary, Kabalcı, İstanbul 2000; Riciotto Canudo, The Birt of A Sixcht Art, Frenc Film Teory and Cristicism: A Histort/Anthology 1907-1939, Priceton University Press, New Jersey, 1988

history, 2nd World War and many other events can be narrated to the people through movies in the visual context. However, when all these events are modeled and designed as a computer game, the roles of a soldier who fought in World War II, a master who built Hagia Sophia, or a commander who conquered Istanbul could all be left to the player and these events can be realized.

There are games that include historical and artistic objects, although all the games are not the same. The artistic objects, fiction, influence and teaching aspects in these games will be mentioned through an example.

Assassin's Creed Unity

Assassin's Creed Unity is an action and adventure game, produced by Ubisoft, describing historical events that took place in Paris during the French Revolution in 1789, hosting the artistic characteristics, experiences and culture of the period [7] (Fig. 1). Developed in ten different studios, the game takes place on the streets of Paris. On the streets, where the blood of the people who rebelled against the repressive authority and chaos were dominant; a young man named Arno struggles to uncover the forces behind the revolution. Arno, who struggles for the relief of this rebellion at first, later fights against the nobles by being in the same side with the people, and this makes him an excellent assassin[8].

Arno, the reflection of the player in the game, is a half-French, half-Austrian assassin named Arno Victor Dorian, whose year of birth was 1768 but the date of death is not known, and who was active during the French Revolution. After his father's death, he was raised by a noble family living in the Palace of Versailles, and he finally attended the assassins in 1789 [9] (Fig. 2).

At the beginning of the game, Arno's childhood years are briefly presented to the player. The player personally witnesses the events and it is impressive that the people who are modeled at the entrance of the palace are given in the clothes of the period. Together with this, Arno's and his father's entrance to the Palace of Versailles (Fig. 3) and the events in the palace are modeled in the course of the history and provided with high resolution graphics. Meanwhile, brief notes about the

Versailles Palace are presented to the player with the pop-up window (Fig. 4). The Versailles Palace, built as a hunting lodge in Louis XIII era, it was enlarged and used as a court and government building in the period of Louis XIV. Later, it was used as a palace until the French Revolution. It is a classic style artwork, which was transformed into a museum in the time of King Louis Philippe in 1837 [10], its sculptures, non-functional architectural elements, pool, garden, fountains with the fractions in plan and front façade layout reflect the Baroque Art, while its horizontal lines at the front of the palace are in classic style. Many gold gilded ornaments in the interior are the influence of Rococo. Jules Hardouin Mansart, one of the important architects of the work and considered to be the pioneer of the French Baroque, is the person who designed the façade arrangement of the artwork and at the same time constructed the Hall of Mirrors, which is presented in detail in the game (Fig. 5). The "*Mansart Roof*", which left its mark on the French Baroque and covers the roof of many works, belongs to François Mansart. This roof style is seen both in Versailles Palace and in other works.

In Assassin's Creed, in the corridor, where Louis XVI's painting and the statues in the palace is located, the character's turning his head to look at the painting emphasizes the significance of the painting and attracts the attention by concentrating the scene on it. Louis XVI was the king of France and Navvara before the revolution. However, he was executed by guillotine with being charged by treason, during the revolution (Fig. 6). The painting was made by Antoine François Callet in 1779 with an oil painting technique in the size of 274 x 194 cm [11]. (Fig. 7-8). This is, in fact, an important reflection of history, culture and tourism.

Although many people know the Versailles Palace, the game is in the form of an informative lesson to thousands of people who do not have the knowledge of the history and the art. Arno, who plays the leading role of the game, is reborn on the pages of the history with the game, and the awareness on him is increased. In addition, decorative arrangements in the palace, sculptures, clothes of the period, garden art are presented to the players and a visual interactive presentation is provided.

After a brief cinematography presented in the palace, Idealism and interactivity enter the scene. From this time on, the player becomes Arno. Idealism has two important factors in this case. The first is the programming of the game by moving from the point of view of the player. Thus, the work is not self-determined, but it is audience-determined, and with the psychological effects created by it, the player himself becomes a part of the game. Grant Tavinor has stated that, "*the game makers are aware of this emotional potential and they have created image-based perceptual basis points accordingly*" [12]. Another important situation related to idealism is the idealization of the game's main character and presenting him in the game story as a sample for everybody, who has the universal qualifications; and this is clearly set forth in Assassin's Creed Unity, as seen in many games.

The player, as Arno, strolls around the streets of Paris, which is one of the most important art centers also today. Meanwhile, the city of Paris through the eyes of the Arno, was placed in the game in a manner that revive the life of the period (Fig. 9). France's traditional costumes are one of the noteworthy items on the streets of Paris. Women's clothes have ample sleeves, they fit the body on the parts of shoulders and chests and the rest of the clothes are in a blousy form (Fig. 10). People and dresses that are modeled in an extremely detailed way are presented in the dance configuration of the music, which is an important part of the art. Thus, both the importance given to the arts and the history of culture in that period are reflected (Fig. 11). Moreover, the streets are the scene for the effects of the revolution (Fig. 12). The French houses surrounding the streets of Paris, which is the scene of the war, have been so successfully laid out that they testify to all the events and give the architectural qualities of Paris and its homes to the players easily.

Many architectural structures in the streets of Paris are also modeled in 3D with Formalism, so that the player will be able to see every point of the game, enter inside, climb

to the roof, or even look at every detail. This is the effect of Mannerism³ [13] (Fig. 13).

In the game, many architectural and artistic works in Paris are presented to the players. However, it is impossible to mention all of them. Bastille Castle is one of the most notable examples for works of art. The first stone of the castle, which was built as a rectangular platform with eight towers, was laid in 1369. The work, which was built in the time of Charles V in order to strengthen the defense of the city, was at first made with two towers, with a ditch at the front part. Then two more towers were added and it was strengthened. In 1393, at the time of King Charles VI, four towers were added to reach the last number of towers. The structure, which was also used as a prison in a period, was demolished after the revolution [14] (Fig. 14). Another example that draws attention in the game is the Louvre Museum. The construction of the Louvre began in the 1190s with Philippe Auguste's intention to protect the city of Paris. Built as a castle, it was renovated as the royal palace by King François almost after 500 years. The palace, which was opened in 1793 as the first museum of France, has taken its last shape in 1932 [15]. The fact that the work built in Baroque style is given in its original form during the game, that is to say that the two wings of the work having not been added yet, shows the reality of the game and the knowledge of history in its creation. Today, works of many civilizations such as Egypt, Near East, Greek, Roman and Ottoman are exhibited in it. (Photo 15)

Another building that faces Arno in the streets of Paris is the National Assembly. The entrance in the form of a temple, the triangular pediment of the work, which is built in 1726, is the effect of Roman idealism. The ornaments in the interior design of the historical building are the reflection of Rococo and Ampir. It was used as a school after the revolution, and has been functioning as the parliament building, since 1843 (Fig. 16).

The Gothic art, which was born in France and took its place in the game with the works, had first appeared in 1140s [16] [17]. The Gothic, whose sources are the

³ Mannerism is defined as movement and exaggeration in Western art.

episcopacies of Sens, Reims and Rouen in northern France, influenced the whole of Europe starting from there [18]. Gothic constructions are architectural structures built to reach the God, in the period when religion was more active, with high main walls and towers, and with intense ribbed vaults, flying buttress and pointed arches [16]. There are two works in the game which attract the attention with their gothic style. The first one is the Sainte Chapel. The Chapel, which has the most beautiful stained glass windows of Gothic art and has a selection of subjects from the Bible, is a church built by Louis IX for storing the relics [19] (Fig. 17). Another example is Notre Dame Cathedral, which attracts attention in all aspects of the game with its overwhelming size. The work dedicated to Mother Mary is one of the first Gothic cathedrals. The construction was started in 1163, in the time of King Louis VII., and was completed in 1345 [20]. Many details were presented to the players with trio portal located on the facade, pointed arches, towers rising towards the God, supporting pillars used for the first time, statues in the Gothic style, and naves in the interior architecture, rose windows, ribbed vaults, and the upper gallery (Fig. 18-20).

Result

Among the indispensable parts of the digital world, the games have become a place where people can easily revitalize their feelings, and do many things.

Among the innovations that technology brings to us are many inventions that will make our life easier. However, facilitating people's lives is not always enough. Together with the conveniences, it is necessary to put new things forward that people can experience emotional pleasure; and fill the gap inside. Today, games have become one of the innovations that will satisfy these emotional feelings. Throughout history, there are games produced through technology. For example, the races held in the hippodrome, the fierce competition in the coliseums, and the demonstrations in the amphitheaters have shown the need for technology and games of the certain periods.

Games are seen as an upper model for cinema art as they involve interactivity, because there is no mutual interaction in the cinema; and here, both the fiction in the game presented affect the consumer as well as the consumer's being the main hero of the story affects the game. This effect should not be ignored. However, it is clear that digital art and games are not understood as much in the academic sense in our country.

The games that started to enter the lives of people in the 1960s, became popular with the 2000s and are presented with the best graphics today are designed not to be distinguished from the original in the artistic sense. The best example of that is the "*Assassin's Creed Unity*" which reached millions of players.

Being something beyond a game, ACU literally offers a real environment for players, with its artistic objects, set up, high-resolution graphics and successful details. The artistic and architectural works in the French Revolution and the city of Paris in 1789, which constitutes the subject of the play, were processed in a virtual environment in accordance with the reality. The player is influenced by all the artistic graphics and music supporting the scene during the game. In fact, culture and tourism are being promoted with the game presented. The lifestyle, history, culture and works in the Paris of the period easily reach to the whole world and a wide age group thanks to the play.

In the world becoming smaller together with the Internet, the fact that the virtual boundaries are removed is a reality. It is not possible to express art directly to people who are not interested in art or who do not deal with art. However, it is provided that art is given to people with the items they love or with the things they enjoy doing, in fact, make people become interested in art or have knowledge, without being aware. One of the best examples of these is the games. In the name of the development of Turkish culture and tourism, it is possible to produce similar games in our country and thus instillation of history and art consciousness to wider masses can be provided.

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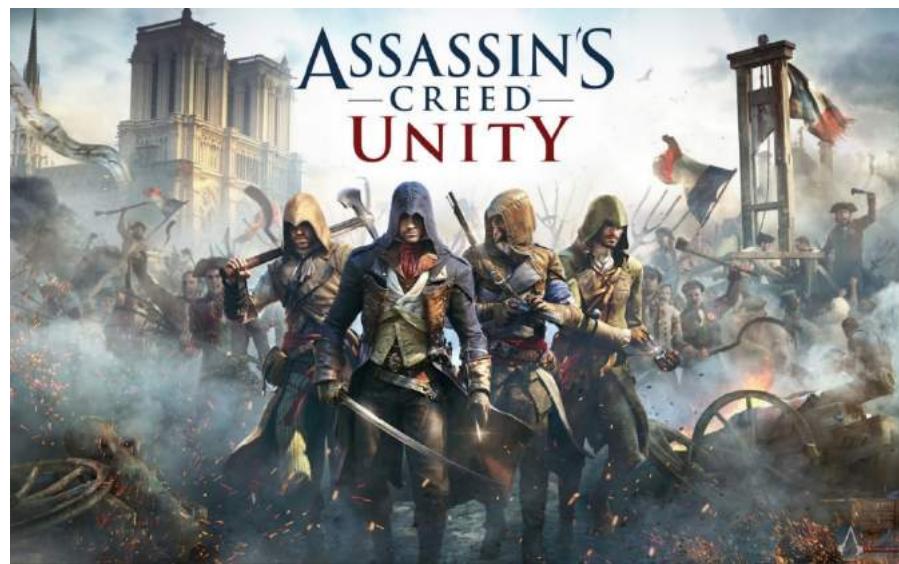


Fig. 1: Assassin's Creed Unity



Fig. 2: Knowledge about Arno Vitory Dorian in Game

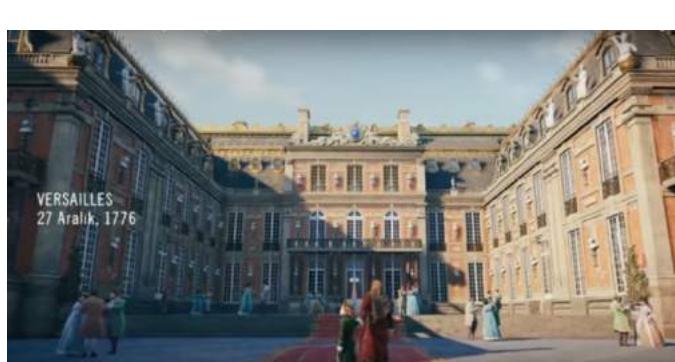


Fig. 3: Entering the Character into the Palace of Versailles in the Game



Versailles Palace in Real



Fig. 4: Information about Versailles Palace in Game



Fig. 5: Hall of Mirror in Game

Hall of Mirror in Real



Fig. 6: XVI. Louis's Execution in the Game



Picture made by French artist Isidore Stanislas Helman in 1794

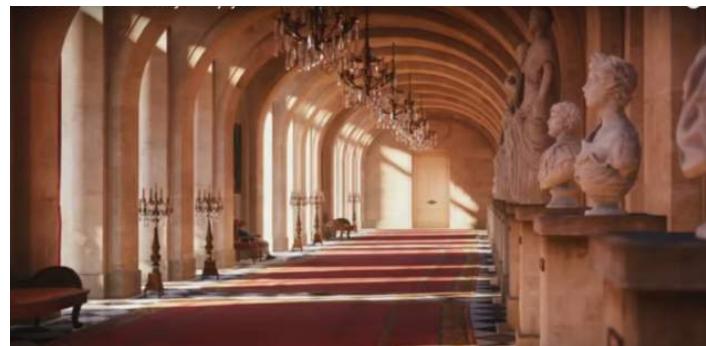


Fig. 7: Versailles Palace Corridor and Statues in the Game



Fig. 8: Made by Antoine-François Callet XVI. Louis' in Painting in the Game



Made by Antoine-François Callet XVI. Louis' in Painting in the Real



Fig. 9: Paris Streets and Market Place



Fig. 10: Noyes with Traditional French Clothing



Foto. 11: 18th. Century Paris Streets and Everday Life



Fig. 12: War in the streets of Paris, Arno is the most important part of this war.
Architectural structures and guillotines draw attention behind the stage



Fig. 13: Manieryzm Effects



Fig. 14: Bastille Castle and made by Jean-Pierre Houel oil Painting



Fig. 15: Louvre Palace in Game



Louvre Palace in Real



Fig. 16: National Assembly in Game



National Assembly in Real



Fig. 17: Inside of Sainte Chapel in Game



Inside of Sainte Chapel in Real

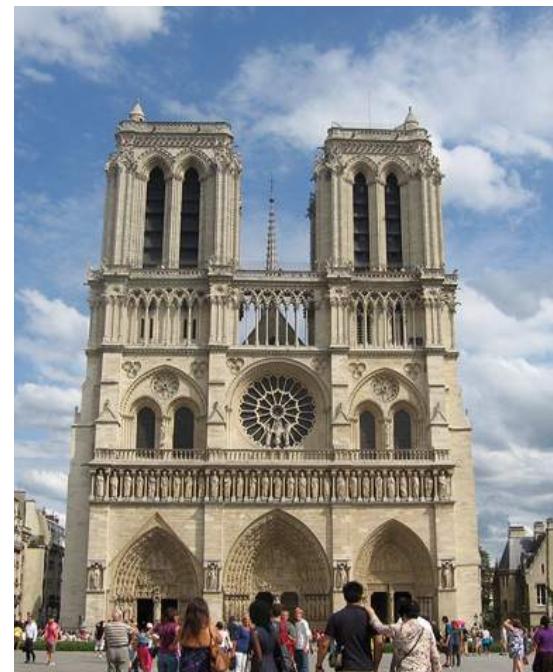


Fig. 18: Paris and Notre Dame Catedral

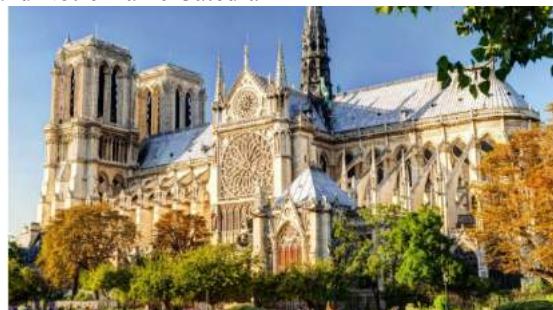


Fig. 19: Paris and Notre Dame Catedral



Fig .20: Paris and inside of Notre Dame Catedral

A Curatorial State Practice: Nationwide Tours And Paintings

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Abstract: After the Great Depression of 1929, the government intervention around the world increases in the 1930s and 1940s. During these years, arts and culture are financed and organized by the government. In parallel with the developments in the world, Turkey has also fallen under the influence of the state control and art is one of the fields which has been affected by these policies. It was such an extent that the government determines the concept, organizes exhibitions and even interferes in the choice of artist and painting. The Government holds of art organizations through the sole party of the period; The Republican People's Party. These organizations could be part of the attempts to spread this new world view to the grassroots. A new policy for the culture and the arts arises necessarily from the discussions in the field. This new policy incorporates eliminating the foreign influence and retracing the origins of "national art." This would come true by sending the artists to Anatolia to experience the country.

Key Words: Country Travels and Paintings, Art-Politics, National Art, Government, Curator

1. Introduction

Introduction

Statist policies of 1930s had control over culture and art like in every facet of life. In this period, intrinsic and external parameters faced in Turkey intensified centralization and as a result, culture and art were taken as part of statist policies. Taking an important place in Turkish art, Nationwide Tours and Paintings programme was organized by the single-party government Republican People's Party (CHP) for the state. Just like a curator, the party took part in every stage of the organization and decided on almost all the practices of the organization including the selection of artists, the cities to visit, works to be selected and granted.

In the early years of the republic, art as a way to spread the Kemalist revolution ideologies aimed to help the masses unaware of art to meet art [1]. Nationwide Tours and Paintings, an organization limited by the state, might be accepted as a program serving to the state ideology. Apart from aiming to bring the art to the masses, this program aspired Turkish Art to be nourished on Anatolian sources. Nationwide Tours and Paintings can be conceived as a break to the practice of sending the artists to West and as a final product of a change in the culture and art policies to construct "national art".

Nationwide Tours and Paintings took place between 1938 and 1943 with 48 painters – 17 of them joining the program twice. Visiting 63 cities in Anatolia, the painters produced 675

works. As an indicator of change in the state policies on art and culture, this program can be thought as an adventure of identity seek for Turkish Painting. This article sets out to analyze the circumstances setting the ground for this curatorial organization supported by the state and examine the identity seek for Turkish Painting.

Circumstances which Set the Ground for Nationwide Tours and Paintings

Starting from the second half of 1930s, there was a need in Turkey towards a novel policy on culture and art. Culture and policy makers, along with the artists and intellectuals, were examining the cultural and art in the world. In one of the significant culture and art publication of its period called Ar Magazine, Nurullah Berk wrote an article in 1937 on Soviet Russia, Italia, ruled by Mussoli, and Germany, ruled by Hitler, and how they shaped culture and art according to state ideology [2].

As understood from the article by Nurullah Berk, Turkey was following the developments in the West. In addition, an important exhibition was held in Ankara. Soviet Painting and Sculpture Exhibition held in 1934 affected the art policies of the era and resulted in arguments for art becoming a state formation. According to Turan Erol, this exhibition had a greater impact on the culture and art policy makers than the artists. With this aspect, it can be said that Soviet Exhibition set an example for the Nationwide Tours and Paintings.

"Formed under the impact of French, German and to some extent Italian schools, Turkish painting- along with Turkish painters mainly influenced by French school, could not have been affected by the works of the Soviet artists. In my opinion, the Soviet artists' exhibition

seemed to have an impact on intellectuals sympathizing the party, the party writers who can direct the art market and/or the party's culture theorists." [3]

Another fact to introduce the Nationwide Tours and Paintings programme was the discussion on whether the art should be nationalized. Intellectuals, artists and politicians shared their views on this hot topic and there was even a survey on the only art magazine of the era called Ar. The following questions were asked in 1937, issue 2:

Taking the social development into consideration, are you a proponent of the idea of nationalizing the art?

Could this principle adopted by countries with various regimes produce beneficial results? [4]

Hasan Ali Yücel, the Minister of Education and an important politician shaping the culture and art policies of the era, stated that the state has a vital role in the development of art in the aforementioned issue of the magazine. Yücel openly argued for the nationalization of the art and put forward that the state should make necessary provision for the development of art [5].

Another fact which paved the way for Nationwide Tours and Paintings programme was the the discussion for the need to strengthen the relationship between the artist and the state. This relationship was aimed to form with the programme called Revolution Paintings; however, it turned out to be unsatisfactory. Arguments upon this also defined the content for the Nationwide Tours and Painting programme in terms of the relationship between artist and the state. According to Hanay, Nationwide Tours and Painting programme was shaped in a way to

find a solution for the discussion on the nationalization of art and the relationship between the two was regulated in a comprehensive way [6].

Towards the end of the 1930s, the main focus of the discussions regarding the forming of a novel policy on culture and art was a “national art” close to the people. There were arguments, especially in the Istanbul State Academy of Fine Arts circles, for the new art policy to be built on “national values” [7]. However, there was not a unified point of view on the “national art”. In the Revolution Paintings project, a “realist” or “societal” approach was favoured in a classical circle as a reaction against the “extreme” art movements of the West. With the cancellation of the project, this approach was abandoned, too [8].

In addition to these circumstances, it can be said that the discussions involving government representatives, artists and intellectuals contributed to the determination of the content of Nationwide Tours and Painting programme, which aimed to reach out for the national and traditional sources.

NATIONWIDE TOURS AND PAINTINGS

10 artists participated in the 1st Nationwide Tour, which took place between September 1 and 30, 1938. The selection process was held by the State Academy of Fine Arts. Artists were given 300 Turkish liras each by CHP in order to supply the needs of the artists. The painters who participated in this tour generally worked outside and reflected on towns and villages [9].



Ali Avni Çelebi, *Hazenda Yolu-Arapkir*, Oil On Canvas, 1938, 33x41

Reference: K. Giray, Yurdu Gezen Türk Ressamları I., *Türkiye'de Sanat*, 1995a, p. 36

101 paintings by the 10 artists who joined the 1st Nationwide Tour were exhibited as a state organization in Ankara. A selection committee under the presidency of CHP executive board member Cevdet Kerim İncedayı visited the exhibition and bought 43 of the paintings. After the Board of Education's buying 17 more paintings, 60 paintings in total were sold. The rest of the paintings which were not sold were not returned to the painters but exhibited in group exhibitions between 1942 and 1944. What is worth considering is that the jury appears to be political. This indicates an indirect manipulation in the following tours, although it was not the case for the first tour [10].

10 artists joining the 2nd Nationwide Tour which was held between August 15 and September 30 in 1939 returned back with 105 works. These works of art included some forms foreshadowed a tendency towards social realism as they had local characteristics [11].



Malik Aksel, *Sivas'lı Genç Kız*, Oil On Canvas, 1939, 54 x 65
Reference: İ. Berk, – vd. *Yurt Gezileri ve Yurt Resimleri (1938–1943)*, 1998 p. 85

Paintings from the 2nd Nationwide Tour were exhibited in Ankara Community Center Exhibition Hall and Prime Minister visited the exhibition as well. The exhibition was initiated by Prime Minister Refik Saydam and The Minister of Education Hasan Ali Yücel gave a speech and explained the process of the ongoing Nationwide Tour and also added:

“Our painters which were sent to various places around the country by CHP made an immense progress both for themselves and for art. These artworks that shed light to a search for national identity made this exhibition rich and significant. I hereby would like to thank our party as the board of education and wish to see it flourish more [12].”

Painters who participated in the 3rd Nationwide Tour between August 15 and September 30 in 1940 were selected by Academy of Fine Arts and Ankara Community Center. These artists fell into d Group and were among the artists of Independent and Fine Arts Community [13].

The exhibition for the 3rd Nationwide Tour was exhibited in Ankara Exhibition House on October, 31 in 1940 simultaneously yet in a different hall with the 2nd State Painting and

Sculpture Exhibitions. This exhibition had a highly political aspect. The jury to select the final works of the tour consisted of 6 government officials and artists Turgut Zaim and Cevat Dereli [14].



Arif Kaptan, *Kirmizi Ev*, 32x42, Oil On Canvas, 1940
Reference: İ. Berk, – vd. *Yurt Gezileri ve Yurt Resimleri (1938–1943)*, 1998

The 4th tour started with some warnings from the party. The artists to join the tour between July 1 and August 30 in 1941 were informed about some certain expectations.

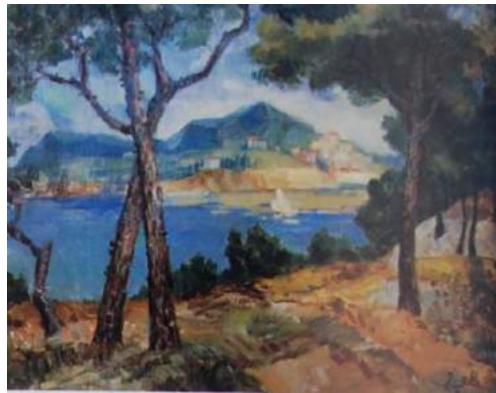
“Although each painter is free to choose the theme, regardless of their school, the painter is to pay close attention to make sure that their work of art should embody a motif unique to Turkish community and its characteristics. Supposing that a painter working in Isparta, among all the diversity of nature and civilization, will make it clear that the painting was composed in Isparta by using the local feautures such as the local clothes of Isparta and special expertise found there such as carpet and attar of roses business. When a person examines the painting, they will see where it was painted thank to the harmony portrayed in the painting” [15].”

Paintings from the 4th Nationwide Tour were exhibited along with the previous paintings as part of the 10th year celebration of Community Centers under the name of “Group Exhibition” [16]. The jury to select the works of the tour and to reward the works consisted of 4 CHP deputy and artists Arif Kaptan and Refik Epikman.



Kemal Zeren, *Gürpinarlı Mehmet*, 26x37 Oil On Plywood, 1941.
Reference: İ. Berk, – vd. *Yurt Gezileri ve Yurt Resimleri* (1938–1943), 1998.

The painters joining the 5th Nationwide Tour held between July 1 and September 30 in 1942 were free to decide on their themes. Nonetheless, the artists were requested to reflect the local place that the work was produced by making use of local motifs regardless of what they did or their schools [17].



İbrahim Çallı, *Adalarдан (Büyük Ada'dan Heybeli)*, Oil On Canvas, 60X80.
Reference: İ. Berk, – vd. *Yurt Gezileri ve Yurt Resimleri* (1938–1943), 1998, p. 207.

6th Nationwide Tour organized between July 1 and September 30 in 1943 was the last one of this organization. The distinguishing feature of this tour was that it was all planned in Eastern and

Southeastern Anatolia. The works of this tour were exhibited with all of the other paintings of the organization. For this exhibition, a catalog including 675 paintings was prepared under the heading of “Republican People’s Party Painting Exhibition, 1944” [18].



Şeref Akdik, *Köylü Pazar Yerinde- Kemah*, Oil On Canvas, 1943,
Reference: İ. Berk, – vd. (1998). *Yurt Gezileri ve Yurt Resimleri* (1938–1943), p. 80

Nation Paintings and Censorship

It can be observed that Nationwide Tour Program, held by the state with a curatorial approach, was limited. With the state and the party merging in a faster rate, CHP often expressed its expectation from the artists. This expectation was for the artists to portray the local and traditional characteristics with a western language of form. In addition, rather than showing the realities of the country, the artists were expected to show what was pleasant and decent. The fact that the jury selecting works for the state had members from the government implied certain limits. As a result, the artists who were the part of this limited program sometimes faced some censorship. For instance, painter Hulusi Mercan, who was sent to Tunceli as part of the 6th Nationwide Tour, was interrogated because of the realist way he painted. The

justification of the interrogation was the image of a human excrement portrayed in a village life scene surrounded by rocks.¹

Kıymet Giray states that she finds it antidemocratic for CHP to give certain instructions to the painters. However, she also states that it is undeniable that Nationwide Tours acted as an opportunity for the artists as they had little chance to be recognized as painters at that time. According to Giray, the artists made themselves known for the first time thanks to this organization. Visiting cities after another and with the privilege of being sent by the state, the artists stood out and were accepted. Meanwhile, they also faced the realities of their own country [19].

Artists who lived in big cities like İstanbul and Ankara faced the reality of Anatolia for the first time with the Nationwide Tours. They realized the Anatolian cities fell greater behind than the big cities economically, socially and culturally and the artists reflected these impression on their letters. To illustrate, Avni Arbaş's impressions on Siirt and Cemal Bingöl's impressions on Bingöl are highly intriguing. They were shocked by the poverty and poor conditions they observed. Although they clearly depicted the poverty in the region, they also implied a wall of outsiderness between the people and themselves. This outsiderness or unfamiliarity, especially in the cities where the Kurdish and Arab population was dense, is not addressed directly, but it can be read between the lines by the readers [20].

The artists who experience the realities of the country wished to convey the ongoing situation via their letters. Avni Arbaş, one of these artists, expresses that none of his letters in which he shared his impressions arrived İstanbul. Arbaş states in his memories that his letters were either censored or lost. The following extract might be an indicator why his letters were lost:

"When I was in Siirt, I wanted to visit villages to paint. There was no transportation. I visited the Governor. He was a writer called Mr. Haluk Nihat [It must have been Haluk Nihat Pepeyi].. I visited the village on horseback with military police.. Yet, the people were intimidated by the military police. We approached the village from afar. We saw people. But when they saw us, they disappeared. When we arrived in the village, the military police found the local authority (mukhtar). I told him that I was a painter visiting to paint. He was, of course, unaware of what a painter was. They mistook me for an engineer, they assumed so. The first thing they wanted was a school. Villagers were uneasy. How can you paint under such conditions? It was challenging. It was challenging to reflect these realities" [21].

It is also very difficult to understand how Avni Arbaş's paintings, just like his letters, were lost since all of Arbaş's paintings about the city of Siirt were lost. The artist, portrayed the poverty he saw years later in Paris with a series called "Our Village" [22].

CONCLUSION

Nationwide Tours and Painting programme, which was organized and limited by the state, is a result of the discussions on a novel culture and art policy before the World War II when the centralized government was politically strong. It was a state practice as an interlude to the policy of sending artists to West and it aimed the artists to learn and get inspired by the resources of Anatolia. Lasting for six years between 1938 and

¹ Kıymet Giray expresses this event by talking with Ferruh Başağa and by going out of the documents (Giray, 1995, p. 44).

1943, Nationwide Tours can be regarded as a journey of Turkish Painting to seek identity.

Nationwide Tours and Painting programme was organized in a setting in which the discussion on whether the art should be nationalized and the relationship between the artist and the state should be reinforced. The desired relationship which had failed in the programme called Revolution Paintings to be established between the artist and the state was aimed to be built with this programme. The artists who were sent to experience the Anatolia were also expected to help the masses meet the art within the scope of state ideology as well as reaching out for the national sources.

Nationwide Tours and Painting programme is an organization which aimed to bring art towards people within the scope of the state's Kemalist ideology. Republican People's Party (CHP) took the responsibility to organize this program for the state. Found in various stages of the organization, CHP often stated some expectations from the artists. The expectations were about artists' depicting the local aspects and traditional components by using a Western form of language. As was stated, paintings which portrayed the country in a pleasant way were expected. In the contrary case, censorship and interrogation could be applied to those who did not meet the demands.

Nationwide Tours and Paintings clearly provided positive contribution to Turkish Painting. Artist experiencing Anatolia thanks to this programme would have the chance to experience new things and enrich themselves as

artists. With this aspect, artists had a similar production journey to that of Paul Gauguin who visited Tahiti Islands.

It can be said that Nationwide Tours and Paintings programme had a significant place in painting as a curatorial state practice. It is also noted that this programme inspired the following state organizations of painting in the Republic of Turkey. As a matter of fact, "Province Paintings", which was organized in 1956 yet could not be realized at the last gasp, and "Turkey Gets Painted" programmes are similar to Nationwide Tours and Painting Programme in terms of their content.²

Although it was limited by the government of the era, Nationwide Tours and Paintings is a noteworthy organization in terms of its outcome. The fact that numerous paintings were produced in a short 6 years' time during an era when the custom of museum studies and art collection was not fully developed should be evaluated as an attempt to satisfy this need. Above all, this programme can be thought as a critical attempt towards a journey of Turkish Painting to seek identity.

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A Theoretical Approach To The Problem Of Human Resources On Academic Libraries In The Public Sector: Example Of Turkey

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Summary: There are 555 academic libraries in the public sector in Turkey, 112 of which are central libraries and 443 are branch libraries. However, the vast majority of these libraries are unable to provide quality services due to many problems. Undoubtedly, the human resources problem arises at the forefront of these problems, which are addressed under the headings of human resources, budget, building, user services and technology infrastructure.

As in all units, the library's staff is well-trained staff. In order for academic libraries to be successful in their work, graduates of the Information and Document Management departments of universities must be competent in the field, able to use information technology, develop their services, know at least one foreign language, follow the developments in the world, preferably have postgraduate qualifications and have sufficient number of librarians. It is not possible to get the expected result of library services in libraries with inadequate staff due to quantity and quality. Such problems cause a variety of inadequacies in practice and cause the services to come to an end.

In this study; It is aimed to evaluate the situation related to human resources of academic libraries within the framework of the problems experienced in public personnel management in Turkey. In this context, the theoretical frame of the subject was drawn and the dimensions of the problem in the document light examined as a result of the literature search were examined.

As a result of the research; It has been found that the problems experienced in terms of human resources in academic libraries in Turkish public sector are caused by lack of legislation and lack of standardization and national information policy. Suggestions have been made for solution of the problem in terms of academic libraries.

Key words: Turkish public sector, academic libraries, problems of academic libraries, human resources, human resources problem

1. Introduction

Libraries are one of the most important units utilized in the education, teaching and research activities of universities. For this reason university librari-

ans should have services and facilities to support all kinds of education, teaching and research activities of students and instructors.

There are around 555 academic libraries in the public sector in Turkey, 112 of which are the central library and 443 are branch libraries. [21] However,

the vast majority of these libraries fail to provide quality services due to many problems. Undoubtedly, the human resources problem arises at the forefront of these problems, which are addressed under the headings of human resources, budget, building, user services and technology infrastructure.

As a result of literature review; academic libraries in terminology; mostly under the supervision of university libraries. Therefore, it is widely accepted that the term university libraries is used extensively in this study.

1.1. Previous studies

It has been determined in the literature that there are a number of studies on the status, services, possibilities and problems of university libraries in Turkey. In a 1989 issue, Tunçkanat examines the situation in university libraries in Turkey and makes general evaluations of the problems in university librarianship. [20] In a study conducted in 1991, Toplu examines university librarians in Turkey in every way and concludes that national standards can not be established in the field of librarianship. [18]

Çelik states that in many respects the inequalities between university libraries are expressed in many respects, a significant portion of the libraries are directed by non-professional persons, which in turn affects services negatively. [7] The problem is still being experienced in many university libraries. In a previous study by Çelik, university librarians listed their share of the university budget they were affiliated to between 1987-1991, revealing significant differences in budget distribution among them. [6]

In 2007, a similar study by Kurulgan and Temizel found that there was a significant difference between university librarians in terms of the share they received from the university budget. [10] In the study of Aybaş; it draws attention to the absence of a national standard covering all aspects of the university library, from the building itself to the budget, from the personnel to the equipment level. [3] In a similar study, Alkan emphasizes the need to establish standards for university libraries. The financial resources allocated to the university libraries vary greatly from institution to institution as there is no coordination among many universities in Turkey. At the basis of this difference is the lack of a national

standard. Alkan emphasized the lack of cooperation and staff training. [2]

In Tuncer's article, it is stated that the fact that university libraries in Turkey serve in different units within the same institution leads to problems in every aspect and a central structure is needed in this respect. [19] It is stated that the attempts to establish cooperation and strategy between university libraries in Turkey are lacking. The main reason for this is institutional and legal gaps in coordinating university libraries. No standards are created due to lack of coordination. [5] In the study of Odabaş and Polat; The general situation of university libraries in Turkey has been revealed. Findings reflect the averages of various services and facilities of university libraries. [14] In the study of Bülent Yılmaz in 2010; The library institution is not seen as an organic component of Turkey's Information Society Policy; It has been understood that there is no holistic approach that perceives this institution correctly in social, cultural and educational contexts. [22] Yılmaz's article in 2014; The lack of national library policy is scrutinized again. [23]

The current status of university libraries in Turkey has been examined under the 6 main headings of a report prepared in cooperation with ANKOS (Anatolian University Libraries Consortium) and YÖK (Higher Education Council) in 2013. Besides the recommendations in the conclusion section of the report, there are also standards to be applied in university libraries in Turkey. [4]

1.2. Purpose of Study

In this study; It is aimed to evaluate the situation related to human resources of academic libraries within the framework of the problems experienced in public personnel management in Turkey.

1.3. Method

The descriptive method was used in the study. The theoretical frame of the subject was drawn and the dimensions of the problem in the document light examined as a result of the literature search were examined in accordance with the description method.

1.4. Hypothesis

The lack of national information policy and standardization in Turkey and inadequacy in legislation bring with it many problems in terms of human resources in academic libraries.

2. Academic Libraries

2.1. Historical Process of Turkey

In 1980, due to limited budgets, academic libraries have not been able to adequately serve publishing users, which have increased at a rapid pace. In 1981, the Library and Documentation Departments were established in the universities that entered into the "Higher Education Law" Restructuring Process No. 2547. [11]

2.2. Academic Libraries (Current Situation in Turkey)

The vast majority of universities in Turkey have a central library. Many universities in the public sector have branch libraries in their academic units such as faculties, departments and institutes. Library services at public universities are conducted by the Library and Documentation Departments. However, in most of the universities, the Library and Documentation departments do not have the right to manage the faculties, departments and institute libraries. These libraries are usually managed by the unit supervisors they are affiliated with. [14]

2.3. Legal Basis of Academic Libraries

It is also useful to emphasize the inadequacies of academic libraries' legal basis and legal basis for examining the problems of academic libraries.

2.3.1. Higher Education Law (Law no: 2547) Admission date, 1981

There is no article in the law directly related to academic libraries. The word «library» in this law is once mentioned in Article 33. According to this, those who work in libraries can be appointed as "specialists". "Specialists are teaching assistants who are directly or indirectly involved in teaching, in a laboratory, library, workshops and other fields of practice that require special knowledge or expertise". [11]

2.3.2. Principle of Higher Education Council: August 19, 1982

The policy statement states that library services should be centralized in universities. "In order to keep the libraries under centralized registration and management, to carry out the purchasing and subscription works of books and periodicals in one university, to keep the records of some books belonging to specialist subjects in the center, and also to keep books belonging to the history of Atatürk and Turkish Revolution in each library. It would be appropriate to gather them on site and serve them. "[8]

2.3.3. Decree Law on the Administrative Organization of Higher Education Institutions: Issue No: 124, Date: 1983

Article 33 of the Decree on the Law stipulates that the responsibility for the execution of library services in universities is the responsibility of the "Library and Documentation Department".

The main duties of the Library and Documentation Department are:

" To meet all the necessary services of university libraries,

To perform bibliographic screening studies with registration catalogs such as print, film, videoobant, microfilm and service procedures,

To perform other similar assignments. " [2]

The legal bases of university libraries are insufficient. As a matter of fact, it is possible to say that the legislation is inadequate in this respect that many problems in the current situation are caused by the lack of legal bases. Since there is no law that defines librarianship as a profession, university librarianship also takes its share. [2]

2.4. Basic Problems of Academic Libraries

Problems of academic libraries in the literature; management, legal obstacles, human resources, personal rights of librarians, giving librarians status, building, budgeting, building collections, interlibrary cooperation, bibliographic control, standardization, automation and infrastructure problems. [6,2,4]

2.4.1. Academic Libraries' Problems in Terms of Human Resources

" The university libraries in Turkey should have a standardized staff to fully meet the information needs of students and instructors and to develop, organize and maintain the collection appropriately. The number and quality of staff are important factors affecting the quality of library services ". [14]

The situation of library managers is one of the most important problems concerning human resources. The duties, powers and responsibilities of the Head of Department, which brought the " Library and Documentation Department ", Higher Education Law (Law no: 2547) were determined (Article 124 of Higher Education Institutions and Higher Education Institutions' Administrative Organization, Article 33 of the Decree Law) There was no provision to determine that the president was a professional librarian. According to Çelik and Alkan, the lack of occupation of the head of the department has brought with him many administrative problems. [6, 2]

In a study by Alkan in 1997, the number of staff members in the university libraries who are both professional and non-professional according to international standards are low. [2] It is emphasized that this problem is not resolved in a workshop entitled "Current status, problems, standards and solution proposal of university libraries in Turkey towards 2023" of the Higher Education Council University Librarians Working Group. [14] Problems of academic libraries in the workshop; Human resources are examined under 6 main headings as Library Budget, Library Collection, User Services, Library Buildings, Technology Infrastructure and Information Literacy lesson. Prepared by cooperation of YÖK (Higher Education Council) and ANKOS (Anatolian University Libraries Consortium) report academic libraries have problems in

terms of human resources; The issue of appointing the situation of library managers, having a low number of professional and non-professional staff, being considered as a passive duty for libraries by university administrations and sending problematic staff to academic libraries in other units of the university, the problem of appointment of information and records management graduates, lack of full-time and part-time support staff, lack of specialists, librarians, and staff members in the field of information and records management, inadequate infrastructure to educate mid-level library managers, contracted personnel, etc., deficiencies in professional development of information and records managers, increase of job satisfaction and quality of life of employees, meals and other social rights, inadequate conditions in the working environment of libraries are covered in detail [4].

2.4.1.1. The cadres

Public university libraries have three types of personnel: civil servants, specialists and contracted personnel. As the civil service recruitment center in Turkey is made with exams, there is no initiative except for the criteria of the university and the librarian on the selection of civil servants working in university libraries. For this reason, the public university library in Turkey does not have sufficient authority to determine and manage staff performance. The most important indicator of this is the fact that a significant number of staff working in public university libraries consists of civil servants who do not have professional formation. In purchasing specialist and contracted personnel, library directors play an important role in the identification of staff by themselves. However, a large majority of them consist of persons who do not have a knowledge and library science degree [6,14]

2.4.1.2. Number of Personnel Provided in the Field of Information and Records Management by the Central Assignment Road

Within the past 10 years (2006-2016), information such as the number of positions opened in the field of Information and Records Management by the central appointment carried out by OSYM

(Turkish Republic Measurement, Selection and Placement Center), which titles were opened by this time and how many people were appointed to each title are given below. [9]

It is stated that the staffs opened to Information and Records Management are "Librarian, Civil Servant, Information Officer, Computer Operator, Data Preparation Control Operator and Archive Officer" and that the most of the staff is opened in 2010 (248 in total) and 2014 (69 in total) seen.

In the last 10 years, it has been found out that, in the field of Information and Records Management, the staff of the Librarians and Civil Servants are regularly opened every year, while other titles are opened occasionally and never opened in some years. [9]

The total number of Librarians (total 913) belonging to the cadre opened in Information and Records Management in the last 10 years is as follows: Archive Officer (total 408), Officer (total 178), Computer Operator (total 81), Information Officer 29) and finally Data Preparation Control Operator (total 14). [9]

2.5. Activities of Civil Society Organizations (Activities of TKD Personal Rights Working Group)

TKD (Turkish Librarians Association) Personal Rights Working Group is to address the issues of personal rights, to discuss together, to formulate solution proposals together, and to achieve benefits together. TKD Personal Rights Working Group has declared its meeting dated 20.03.2013 with the organizations call. Following the establishment, during the April and May meetings, it was foreseen to first gather information on the working conditions of colleagues working in different fields and also to organize a forum on personal rights. However, the idea of forum can not be passed. [17]

But about the problems of colleagues working in different fields; Three separate short reports have been prepared, namely Special Subject Librarians, School Librarians and Private University Librarians. In 2013, before the Collective Agreement process, a request officers text was prepared by the Personal Rights Working Group and this text was communicated to the union to participate in the negotiations. [17]

In order to be able to hear the voice of information professionals via social media, in November,

2014, on the occasion of the opening of a few staffs for the graduates of Information and Document Management Department in the appointment of the public personnel in 2014, in the partnership of TKD Istanbul Branch, "A campaign has been launched with thematic therapies, and it has been repeated in the process. [17]

In accordance with the meeting held in January 2016 for the request of the librarians to be regarded as "Technical Science Licenser" and to receive the "Technical Service Class", "Special Service Claims" (II) In March 2016, a signature text was prepared and submitted to the signature of colleagues to be presented to the Public Administrative Board and Public Personnel Advisory Board meetings to be held with the authorized trade unions. The 360 signatures collected were delivered to the authorized trade union. . [17]

52. Within the scope of the Library Week, a soccer tournament titled "We Are Playing for Our Rights" was held in order to get together with colleagues and pay more attention to personal rights. The TKD Personal Rights Working Group was published on twitter on May 18, 2017 in order to draw attention to the librarians' personal rights. [17]

2.6. Standards

Considering the study of international standardization about academic libraries; The Standards of the Association's College & Research Libraries (ACRL) are universally known and used throughout the world. Three standards have been prepared by ACRL that present general characteristics that should be found in a university library as diverse as daylight. These were published in 1995 as 'Standards for College Libraries'. Later in 2000, 'Standards for College Libraries' and 'Standards for Libraries in Higher Education' In general, these three standards appear to have transformed the evaluation criteria from quantitative to qualitative and international to local. [1]

One of the most important problems of university libraries in Turkey is the lack of standardization studies. The financial resources allocated to university libraries vary greatly from institution to institution because there is no coordination among many universities in Turkey. On the basis of this diversity lies a lack of a national standard. Alkan's work emphasizes the need to establish standards for university libraries. [2]

2.7. National Information Policy

Knowledge policies can be put into practice at institutional, national, regional and international levels. These national plans are called the National Information Policy.

The basic assumption of setting a national policy on information systems is that: if accurate and up-to-date information on public and private sector planners, decision-making bodies, managers and researchers can be provided, efficiency and efficiency will increase, and all social sectors will be affected positively.

Information policy can be defined as a bundle of policies that guide the design of plans and strategies for the development and use of information resources, services and systems [13].

McClure (1996) defines information policy as the sum of all regulations, judgments and interpretations that guide the production, access and use of knowledge in a society. [12] As it is clear from this definition, information policy is a concept with many components and should be considered as a public policy.

It is imperative that legislation on the subject be put into practice in order for the information policy to be implemented.

Studies on Information Policy in Turkey are carried out by the Ministry of Development. The resources and services were transferred to the electronic center and the E-access system was established. Success has been achieved in the projects carried out over the internet and information strategies have been established according to years. [16]

In a study in 1997 Alkan; emphasizes that the lack of a national knowledge policy has adversely affected the services and development of university libraries. [2]

Yilmaz stated that in a publication published in 2014, there is no national library policy in a country that is trying to give and develop librarianship services such as Turkey in great difficulties and that the work in this area is left to the personal consciousness, approach and sensitivity of managers, bureaucrats, decision makers, Unfortunately, the lack of a national policy has also adversely affected the acceptance of information and records management graduates by saying, "It is very difficult to impose a 'librarian' identity." [23]

Despite all the work done by the public sector in Turkey; The fact that the national information policy is not a structure that includes the libraries is affecting the services and development of the academic libraries negatively. The library institution is not seen as an organic component in Turkey's Information Society Policy. There is no holistic approach that perceives this institution correctly in social, cultural and educational contexts in the mentioned strategy. [22]

3. Results

Libraries are one of the most important units utilized in the education and research activities of universities. For this reason university librarians should have services and facilities to support all kinds of educational and research activities of students and instructors.

In academic libraries in the public sector in Turkey there are still unresolved problems in terms of human resources. There is inadequate human resource both qualitative and quantitative.

As a result of the research; it has been found that the problems experienced in terms of human resources in academic libraries in Turkish public sector are caused by lack of legislation and lack of standardization and national information policy.

The legal bases of university libraries are insufficient. As a matter of fact, it is possible to say that the legislation is inadequate in this respect that many problems in the current situation are caused by the lack of legal bases. Since there is no law that defines librarianship as a profession, university librarianship also takes its share.

The lack of national information policy affects the services and development of academic libraries negatively. In Turkey, important steps have been taken in the direction of information policy, technological improvements have been made but they are insufficient. Despite the fact that libraries play the most important role in information and information society, there is not enough room for libraries.

The lack of standardization studies in Turkey negatively affects the development of academic libraries.

Administrative positions of academic libraries are appointed from outside the field of information and records management.

4. Recommendations

Legal arrangements must be made in order to solve the problems of academic libraries.

The most important shortcoming in information and records management is the need to work on the passing of the Information Act.

Implementation of regulations such as laws, regulations and statutes related to the library and employees and necessary work should be done to make all institution employees make them a way of life.

The place and value that libraries and librarians deserve in national information policy should be given. Information policy should also be evaluated in terms of education and culture and libraries should be included. Librarians should be able to direct the government on information policy. Information policy should be approached in a holistic way, continuity and consistency should be shown.

Managers should be appointed to the Library and Documentation Center of the universities as graduates of information and records management department.

University rectorates should support staff with the qualifications they need to provide libraries with services that meet their needs. Participation in foreign language education, in-service and vocational training should be kept at a high level and management should provide the necessary support for it.

The development of employees should be ensured and weaknesses strengthened.

Job satisfaction and quality of life of employees should be increased.

The qualifications that employees must possess must be assessed according to the competency-based performance system.

In libraries, business and service processes should be defined and organized so that staff can work efficiently.

The opinions and recommendations of the personnel should be taken during the work and service processes.

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What Does ‘Aesthetics’ Mean In Kant?

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Abstract. Aims of this study is to focusing on the context in which Kant uses the concept of ‘aesthetics’ in his transcendental philosophy and clarify the differences between this concept’s contexts. What should be considered first for this kind of purpose is: if there is a difference between the first usage of the concept of aesthetics, which we will ground, on the thought date, and the meaning we have today, how this fracture has become a factor in the historical process. In the next stage, a framework should be drawn about Kant’s critical philosophy. This general framework will allow the concept of aesthetics to be positioned within the totality of Kant’s philosophy. Finally, explaining what the concept is in the context of Kant’s philosophy, in which of his fundamental works, and for what purpose, will lead to the purpose of the study.

Keywords: aesthetics, Kant, transcendental philosophy, transcendental aesthetics, aisthesis, beautiful and sublime

1. Introduction

It is hard to make philosophy without thinking with such a philosopher that divides the history of philosophy as before Kant, and after Kant. Otto Liebman of New Kantians’ expression ‘You can philosophize with Kant, or you can philosophize against Kant, but you cannot philosophize without Kant’ [1] is an accurate

statement to signify Kant’s importance and position.

Before diving into the details on Kant’s concept of ‘aesthetics’, I think that in order to understand this concept it is necessary to draw a frame of the whole of his critical philosophy. When we take Kantian philosophy as a whole, it is possible to divide that into three parts. The first period, the period pre-criticism; the second

period, the critical period; and the third period, the period after criticism. In the axis of aesthetics, the period that we need to focus on Kantian philosophy is the critical period. Because Kant has addressed this problem within his critical philosophy.

In the first *Critique* that was published in 1781, namely *The Critique of Pure Reason*, Kant has shown how a priori principles are legislative for empirical knowledge, by revealing these principles of understanding. For faculty of knowledge, the principles that make laws arise from understanding. Understanding enables us to grasp the theoretical knowledge of nature in possible experience by applying a priori principles to the nature.

On the other hand, the second *Critique*, namely *Critique of Practical Reason* (1788) encompasses the lawfullness of reason. In the same way, the principles that make laws for the faculty of desire arise from the reason. The source of these principles is the reason. Reason is the cognitive faculty where the a priori principle of faculty of desire is found.

Kant, who divides philosophy into two major divisions, exposes these two areas of philosophy in his two works mentioned above. The concepts of these two areas of philosophy are different from each other. Kant states that of these two areas, in the theoretical one the legislation through concepts of nature is actualised with understanding. In the second one, namely the practical one, the legislation through the concept of freedom is actualised by the reason. [2]

The possibility of reason and understanding applying two separate laws without harming each other is given in *Critique of Pure Reason*. The areas of dominion of understanding and reason being different, and them not being able to establish common grounds is that nature concepts' subjects are not designed as things-in-themselves but as mere appearance in the intuition, and that although the subject of concept of freedom can design the thing-in-itself but cannot do this in intuition. Both cognitive faculties cannot provide theoretical knowledge in the subject as thing-in-itself. There is a wide abyss between the concepts of nature, which is the area of the sensible (phenomena) and the concept of freedom that is the area of intelligible (numens). In this case, transfer from former to latter is not possible in any way. Also, second one needs to have an effect on the first one. Because, the purpose of the concept of freedom that is determined by its own laws (laws of morality) needs to be made actual in the phenomenal world. [3] Kant states that a unity is required that should complete all the critical philosophy between theoretical and practical philosophy, the concepts of nature and concept of freedom, understanding and reason, and close the abyss between two areas,

“Thus there must still be a ground of the **unity** of the supersensible that grounds nature with that which the concept of freedom contains practically, the concept of which, even if it does not suffice for cognition of it either theoretically or practically, and thus has no proper domain of its own, nevertheless makes possible the transition from the manner of thinking in accordance with the principles of the one to that in accordance with the principles of the other.” [4]

The basis for this unity that Kant mentions is established with the power of judgment. In the philosophy division that Kant provides, power of judgment is not included in neither theoretical nor practical areas. It does not have its own area of dominion nor its concepts. The power of judgment is a middle term between understanding and reason. [5] When we look at Kant's critical philosophy as a whole, in the context of our subject matter, namely the use of 'aesthetics' concept, we would see that there are two fundamental works that interests us. First one is *Critique of Pure Reason*, and the second one is *Critique of the Power of Judgment*.

2. What does 'aesthetics' mean in general?

Before we move on to how the concept of aesthetics is positioned within Kantian philosophy, I would like to point it out where the first use of the term in the history of philosophy would lead us, to understand in what context Kant has used this concept and at the same time to explain the intention of this study.

Concept of aesthetics is derived from the Ancient Greek word '**aisthesis**'. Aisthesis means sensation or perception in Greek. [6] The first uses of this word, does not take us to the sub-discipline of the philosophy has discussed today that takes 'beautiful' as its subject. With conception and perception meanings, before aesthetics, concept of athesis would be associated with epistemology in history of thought.

How did aesthetics become a new sub-division of philosophy when it used to be related to the subject of our knowledge?

To answer this question, we need to look into the 18th century German philosophy. The work that Kant always held close when he was giving lectures on metaphysics in university, and even used as a reference book was the work named '*Metaphysics*', written by Alexander Baumgarten. Baumgarten is important as because he is the philosopher that placed aesthetics as a sub-division of philosophy, and also because he is the predecessor of Kant.

The first person to present the concept 'aesthetics' in his thesis dated 1735 *Meditationes philosophicae de nonnullis ad poema pertinentibus* was Alexander Gottlieb Baumgarten.

Even though, in the end Baumgarten has shaped the concept of aesthetics from the philosophical views that he grew up with, the perfectionist aesthetics of Leibniz and Wolff, to a point where it would open the way for much more radical interpretations, it cannot be said that he has completely distanced himself from the Wolffian tradition. However, Baumgarten has remained more as a Moses that looks at the new theory from the shores of Wolffianism, rather than a John that conquers the new aesthetics area: by emphasizing the perfection of our representations instead of the subjects (or in addition to them), he opened the way for free play. Though, he never walked through that door himself. However, he introduced a category, '*vita cognitionis aestheticae*', namely 'life of

aesthetic concept', which built up a connection between the aesthetic experience supported by Wolff, and the emotional effect of art emphasized by Du Bos in France, and Lord Kames in England, right at the end of Baumgarten's life. The importance of this category will be emphasized even more than Baumgarten by his student Georg Friedrich Meier (1718-1777) [7]

3. Transcendental Aesthetics in *Critique of Pure Reason*

In *Critique of Pure Reason*, which is considered the first and the essential work of critical philosophy, Kant criticizes the traditional metaphysics and systematizes the knowledge approach that establishes its foundation in mathematics and nature science. While the work that is made of two sections addresses our sensibility, which is shown as not the origin but the source of our knowledge in Transcendental Aesthetics, he discusses the principles of reason's law making in Transcendental Logic. Kant has developed some kind of perception theory in Transcendental Aesthetics. [8] When he makes perception the topic of transcendental analysis, he means that 'our capacity, that is *sensibility* [9], which is our capacity to get the designs through the style that we are affected by the objects, should be examined in itself, which is, as *a priori*. *A priori* intuitions that are imported into our knowledge are space and time. Analysis of these intuitions is the subject of Transcendental Aesthetics. Kant defines Transcendental Aesthetics as follows:

"I call a science of all principles of *a priori* sensibil-

ity the **transcendental aesthetic**. There must therefore be such a science, which constitutes the first part of the transcendental doctrine of elements, in contrast to that which contains the principles of pure thinking, and is named transcendental logic." [10]

In *Critique of Pure Reason*, Kant states that he has named the section where he has been investigating the principles that are the subject of our sensibility as Transcendental Aesthetics. Right after this statement, in order to justify this section's headline, in a footnote he remarks these:

"The Germans are the only ones who now employ the word "aesthetics" to designate that which others call the critique of taste. The ground for this is a failed hope, held by the excellent analyst Baumgarten, of bringing the critical estimation of the beautiful under principles of reason, and elevating its rules to a science. But this effort is futile. For the putative rules or criteria are merely empirical as far as their sources are concerned, and can therefore never serve as *a priori* rules according to which our judgment of taste must be directed, rather the latter constitutes the genuine touchstone of the correctness of the former. For this reason it is advisable again to desist from the use of this term and to save it for that doctrine which is true science (whereby one would come closer to the language and the sense of the ancients, among whom the division of cognition into *αισθητα και νοητα* was very well known)." [11]

Baumgarten's use of the word has been suitable with the first use of this word. What makes him the father of aesthetics and distinguishes him from his predecessors is his statement that lower knowledge faculties, namely the sensibility can also have perfection within itself, against the reason, which has been exalted singularly since Descartes. Baumgarten aesthetics is also named the science of sensible knowledge. [12] In his work *Metaphysics*, he has stated below about aesthetics:

"The science of knowing and presenting <propo-

nendi> with regard to the senses is AESTHETICS (the logic of the inferior cognitive faculty, the philosophy of graces and muses, inferior gnoseology, the art of thinking beautifully, the art of the analogue of reason).” [13]

Baumgarten has handled the concept of aesthetics in context of its relation with sensible knowledge. [14] According to him, aesthetics is the science of sensible knowledge. [15] The purpose of aesthetics is the perfection of sensory knowledge, namely, beauty. [16]

When Kant is concerned, in *Critique of Pure Reason* he has stated that he has used the concept of ‘aesthetics’ in the same context as his predecessor. In *Critique of Pure Reason*, under the section Transcendental Aesthetics, when explaining why he has named the science of principles of a priori sensibility, in the footnote he makes a reference to Baumgarten. He mentions that ‘aesthetics’ concept used as critic of taste is only used by Germans and in its foundation is Baumgarten’s false hope to somehow bring beautiful under cognitive principles in order to elevate it up to the level of science. He adds that such a study is hopeless, as these rules aforementioned are empirical and therefore could never serve a priori laws. He states that how he uses the concept of aesthetics for sensibility is better placed, that the concept of aesthetics is better suited for the first usage. [17]

4. ‘Aesthetics’ in *Critique of the Power of Judgment*

We know that Kant has information about Baumgarten’s opinions on aesthetics through Baumgarten being mentioned in *Critique of Pure Reason* [18], and through the letters he

has written to Karl Leonard Reinhold [19] in 1789, at the time of the development of *Critique of the Power of Judgment*. Furthermore, comprehension of ‘subjective purposiveness’ that has a special place in Kantian aesthetics constitutes both the breaking point for use of the concept of aesthetics, and the basis for his criticism against Baumgarten and his tradition.

In history of modern aesthetics, we know that within the German philosophers, other than Baumgarten, Kant had acquaintance with Sulzer, Mendelssohn [20], and within English, Shaftesbury, Addison, Hutcheson, Hume, Blair, Lord Kames, Gerard and Beattie [21]. Also, influence of Edmund Burke reveals itself in *Critique of the Power of Judgment* intensively, and giving his name, Kant has mentioned Burke’s views. [22]

These philosophers aforementioned represent the concepts, distinctions, the methods of forming the problems that Kant has gathered into his terminology, and most the source in the philosophical emphasis that he made when forming his aesthetical theory. However, putting aside all this effect, borrowing of the concepts and inspiration; Kant has built his own style, view, originality and systematics when exposing his aesthetical standpoint in the best way. The result of knitting of these concepts, *Critique of the Power of Judgment* has created much greater reactions than Kant’s other *Critiques*. *Critique of the Power of Judgment* is examined under two sections, aesthetics and teleology. In the aesthetics section, we see that now in Kant’s *Critique of Pure Reason*, the ‘aesthetics’ con-

cept that he has associated with ‘sensational knowledge’ is filled under a new meaning. Kant, walking through the doors half-opened by Baumgarten, is of the thinkers that has pioneered its gaining its present meaning, by associating it with beautiful and art, emphasising subjectivity to ‘aesthetics. In *Critique of the Power of Judgment*, while the concept of aesthetics is explained through aesthetic judgment, it is said that there are two types of these kinds of judgments: First one is the judgments on beautiful, the second is the judgments on sublime.

I have the opinion that in Kant, in order to explain the forming of aesthetical judgment, it would be more clarifying to express this situation with the process that includes our cognitive abilities. In *Critique of the Power of Judgment*’s Introduction’s section VII-On the aesthetic representation of the purposiveness of nature, Kant presents the stages of reaching the aesthetical judgment. Aesthetical judgment appears with a different characteristic than what Kant has given in *Critique of Pure Reason*. According to the distinction Kant has provided in this work, (determinant) judgments are separated into two. Analytical judgments and Synthetic judgments. Analytical judgments are judgments that are a priori, necessary, not providing us with new knowledge, that are merely explanatory judgments. In the judgment ‘All bodies are extended’, the content does not provide new information. We know that bodies are extended, through that extension is a feature of bodies. While synthetic judgments are types of judgments that widen our knowledge. From content point of view, they are separated into two as a priori and a posteriori. Synthetic a posteriori judgments are associated with experience, and are not necessary. So, a synthetic a posteriori judgment may have a contrary. For example, ‘All bodies are heavy’ judgment’s contrary is acceptable from time to time. On the other hand, synthetic a priori judgments are necessary, independent from experience, therefore pure. Judgments of mathematics can be initiated as examples of synthetic a priori judgments. The most important feature of determined judgments is that they are objective.

The most important part of aesthetical judgment is that it is contingent. According to Kant the characteristic that makes a judgment aesthetical is that if it arises as a result of a please or displeasure. This situation is also an indicator that the judgment that arise without knowledge. Because sensations do not have any function on knowledge. Aesthetical judgment is rather interested in the state of sensation that the subject inclined towards the object, rather than the inclined object itself. This sensation, even though a result of the interaction of the cognitive faculties within the process that they have arisen, they do not enable us to have knowledge on the object it has inclined on.

“... the subjective aspect in a representation **which cannot become an element of cognition at all** is the pleasure or displeasure connected with it.” [23]

Kant explains the process of pleasure or displeasure feeling being arisen with the game metaphor. In our inclination to the objects in

nature, as a result of our cognitive powers, namely understanding and the faculty of free play of imagination [24], if a harmony is reached, a feeling of pleasure (or if the harmony is not reached, a feeling of displeasure) arises. This feeling takes us to the aesthetical judgment. Kant states this process as follows:

“If pleasure is connected with the mere apprehension (*apprehensio*) of the form of an object of intuition without a relation of this to a concept for a determinate cognition, then the representation is thereby related not to the object, but solely to the subject, and the pleasure can express nothing but its suitability to the cognitive faculties that are in play in the reflecting power of judgment, insofar as they are in play, and thus merely a subjective formal purposiveness of the object. For that apprehension of forms in the imagination can never take place without the reflecting power of judgment, even if unintentionally, at least comparing them to its faculty for relating intuitions to concepts. Now if in this comparison the imagination (as the faculty of *a priori* intuitions) is unintentionally brought into accord with the understanding, as the faculty of concepts, through a given representation and a feeling of pleasure is thereby aroused, then the object must be regarded as purposive for the reflecting power of judgment. Such a judgment is an aesthetic judgment on the purposiveness of the object, which is not grounded on any available concept of the object and does not furnish one.” [25]

According to Kant, judgments of taste, namely the judgments on beautiful and judgments on sublime are within the scope of aesthetical judgment. In the subject that is inclined towards the object, the feeling of pleasure is born as a result of the harmony that occurs through understanding and the free play of imagination (and that our faculty to notice such a harmony is pure reflective judgment). Subject can make aesthetical judgments, namely judgments on beautiful and sublime.

In the process of reaching the aesthetical judgment, if the form of the object is only judged as the basis of the pleasure in the representation of the object by reflective thinking, a connection can be made between the representation and the pleasure. The object that is inclined towards as a result of this pleasure grabbed by the harmony of our cognitive faculties is called beautiful, and the faculty of making judgements by such pleasure is called taste. [26] Kant names our judgments on beautiful as judgments of taste. However, in the Introduction of *Critique of the Power of Judgment* in the end of section VII. On the aesthetic representation of the purposiveness of nature, he states that aesthetical judgment as a judgment of taste is not only connected with beautiful, but also with the sublime originated from a spiritual feeling.

As the reason behind this argument, he brings forward that the pleasure born with reflective thinking about the forms of objects does not only have the purposiveness of the objects proper with the concept of nature in the subject, in relation with the power of reflective judgment, but that the subject has a purposiveness [27] from the standpoint of forms or formlessness of objects through the concept of freedom at the same time.

“The fundamental transcendental principle, however, for representing a purposiveness of nature in subjective relation to our faculty of cognition in the form of a thing as a principle for judging it leaves it entirely undetermined where and in which cases I have to undertake the judging of this form as that of a product in accordance with a principle of purposiveness and not rather merely in accordance with general laws of nature, and leaves it to the **aesthetic** power of judgment to make out, in taste, the suitability of the thing (of its form) to our cognitive faculties (insofar as these decide not through correspond-

ence with concepts but through feeling).” [28]

If the object that is inclined towards is in connection with the feeling of pleasure indirectly, the judgments born through this pleasure cannot state any objective obligation just as it is with empirical judgments, and they cannot have a priori validity. On the other hand aesthetical judgments, just as it is in all other empirical judgments, have demand to be valid for everyone. Those types of judgments – even with their entire contingency – this state is possible. The feeling of pleasure that is the foundation of all aesthetical judgments is in connection with an empirical representation and because of this, it cannot be connected to any concept as a priori. However, as the form of the object that is inclined toward for power of pure reflective judgment is universal, we need to know that in general, the harmony of the knowledge of objects is universal (because this harmony occurs between understanding and imagination), but still depending on subjective conditions as well. Explaining the subjective conditions of experiencing an object includes what it means by the aesthetical judgment depending on a thing’s ‘pure experience’. In his work *An Introduction to Kant’s Critique of Judgement*, Douglas Burnham states that in order to understand Kantian aesthetics basic concepts, we need to get out of today’s understanding, and to think through eighteenth century understanding. Kantian standpoint defines the concepts that lie beneath the statement ‘pure experience’ in his aesthetics are taste, pleasure and beautiful. With Taste (Germ, Geschmack), Kant means our capacity to make judgments on beauty of objects

of nature or works of art. So, according to him, aesthetical judgments are at the same time judgments of taste – judgments on pure experience of what I like, take pleasure from, admire. **Pleasure or liking** is a sign of us having beautiful in our existence. **Beauty** (Germ. Schönheit), just as taste, is an old type of term in times of Kant. According to Kant, beautiful can be explained simply as ‘that is taken pleasure from in the pure experience of the thing’. [29]

5. Conclusion

As a result, when Kant’s thoughts before writing *Critique of the Power of Judgment* are concerned, placement of pleasure, which is an aesthetical feeling between things that could be defined as a priori in his aesthetical frame, could be seen as a contradiction, as it was counted as empirical before. Until *Critique of the Power of Judgment*, pleasure, which has always been seen as individual, arbitrary, one of the things that separates one subject from the other, takes a common meaning valid for everyone. In *Critique of Pure Reason*, under the section Transcendental Aesthetics, he states that his use of concept of aesthetics for sensibility is more accurate with the first use of the concept aisthesis. [30] While in *Critique of the Power of Judgment*, Cassirer explains why he has corrected his view as below:

This step is not for direct examination of phenomena of art and making form through art, on the contrary, it is a step to the future inside theoretical criticism of knowledge. As a result, widening and deepening of a priori theory concept enables a priori in aesthetics and shows a way for its determination and exposition. Because, for form of experiment, it is shown that momentary laws are obligatory but not

sufficient conditions. Because, now, it is proven that the spiritual has a specific form, which completes the concept of systematic experience and a specific purposeful connection. Therefore, this form and this connection will be investigated in the consciousness, in a direction where the lawfulness and “contingency” of the particular is molded. Once this direction is found, the boundaries that critical investigation has drawn so far are lifted away. The investigation would not have the inclination to see its problem that is now what is ‘special/particular’, as the singular experiment on singular/individual, changing on the situation, or as something that can be determined by the ‘content’ of sensation. On the contrary, he has discovered the basic way of a priori forming in this area that he has kept closed for himself so far.” [31]

The most crucial point that Kant would like to signify in his aesthetics is about grasping how to reach the aesthetical judgment. With no doubt, this is not surprising for a philosopher that has established his whole philosophical system on judgments.

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- [27] In **Critique of the Power of Judgment**, Kant states on purposiveness: “Now if nature showed us nothing more than this logical purposiveness, we would indeed already have cause to admire it for this, since we cannot suggest any ground for this in accordance with the general laws of the understanding; only hardly anyone other than a transcendental philosopher would be capable of this admiration, and even he would not be able to name any determinate case where this purpos-

iveness proved itself *in concreto*, but would have to think of it only in general.” **Ibid**, First Introduction V, p. 19. [20:217]

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The Usage of Typography in Title Sequence Design

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Abstract. Film Title design is a disciplinary of not only design but also communication. It is the most vital part of a film. It has the strength to guide the audience's perception and to deliver the concept of the film. The title design contains many design elements inside, one of them is typography. As in many design areas, also in film title design, typographic approach is important for a design solution. Being the necessary element of the title design, typography must participate as a supplementary element to reflect the concept of the title. In this qualitative research a typographic approach has been made to the significant film title designs.

Keywords: Title sequence design, typography, title sequence typography, design.

1. Title Sequence Design

Evolving with the movie and tv industry, title sequence design is irrevocable nowadays. Designing the title sequences is a defined area in visual communication design and it's gaining more importance and effect.

In a general definition title sequence can be defined as an introduction or the first step of a movie or a tv series that includes all the basic information such as; director, actors, production company, production designer, name of the studio, composer, director of photography, editor etc. Title sequence has the power to direct the perception of the audience and orient their mood. According to the designer Saul Bass “.... a title can do was to

set mood and the prime underlying core of the film's story, to express the story in some metaphorical way” (Krasner, 2004, p.38). With the help of the title sequence the viewers are aware of the feeling, atmosphere, concept and mostly the type of the film.

In the early times of the history, silent era movie times, title cards were used and director D.W. Griffith was a pioneer to create these title cards (Braha and Byrne, 2011, p.45). These primitive title cards with a black background and a white type keep staying in the movie by displaying the dialogue. It was prepared by the lettering artists and generally script manuel lettering and calligraphic style were seen on these cards. “Sometimes the letters were embellished with decorative outlines, and usually the genre of the film dictated the style. For example, large, distressed block letters marked horror, while a fine, elegant script characterized romance” (Krasner, 2008, p.18).

As time goes by this area was defined and title sequences started to properly designed by groundbreaking designers. With the products of the title pioneers such as: Saul Bass, Maurice Binder, Pablo Ferro, Friz Freleng titles are taken as an element to be designed properly. From the 1950's, the golden age of title design era, there have been made many unique and creative examples of title designs. Director Martin Scorsese defined Vertigo's title sequence design of Saul Bass as: “Bass fashioned title sequences into an art, creating in some cases a mini-film within a film” (Clifford, 2014, p.124).

Typography of the Title Sequence Design

In this a qualitative research the importance of the typography will be analyzed by examining the significant title sequence designs throughout the history.

Sarıkavak (2004, p.3) states that “...typography is the visual form of information and ideas...”. And it can be said that in title sequence it has a huge impact on transferring the information. Among various live action elements of title sequence such as; visuals, framing of the visuals, sound, one of the most important one can be seen as

typography. Typography is a visual element which not only transmit the information but also the feeling of the movie. With the transmission of the obligatory information, typography is indispensable in title sequence design. It can interact with the visuals or the sound. With the help of typeface, location/framing and it's relation with other visuals, typography reflects the mood as a visual element. Ambrose and Harris (2012, p.38) states that typography is one of the most effective elements that gives design an emotion and a personality that can impress the viewers reaction.

When the significant title designs in the history are analyzed, it can be seen that typography is an irrevocable element of the design. In this article there will be an approach to the typography of the title sequence designs; Psycho (1960), Anatomy of a Murder (1959), Facts of Life (1960), Fantastic Voyage (1966), Alien (1979), Starwars (1977), Seven (1995), The Number 23 (2007), Six Feet Under (2001).

In 1950's Saul Bass made groundbreaking title sequences for the film industry. Sometimes he used animation and in some sequences he used typography all alone as a design element. According to Krasner (2004, p.38) Saul Bass's usage of typography was revolutionary in his time when non-dynamic and plain text used in credits and such as the typography in *Psycho*, Bass tried it to be "frenetic" (Figure1).



Figure 1: Title sequence designer /movie/year: Saul Bass, Psycho, 1960. (artoftitle,2017)

In the director Alfred Hitchcock's horror movie *Psycho*'s title sequence design, the main idea is based on a typographical solution. With the usage of a san serif font, Bass tried to split and break the form. Bass used the fonts News Gothic Bold and Venus Bold Extended in capital in this title sequence and did three-cut technique (Braha and Byrne, 2011, p. 52).

With the help of the tense music and the dynamic movement of the break of the font,

Bass tried to emphasize the concept of the film. The division of the font, symbolizes the psychological disorder of the main character. Without any other visual, only typography was adequate to set the mood of the title sequence.

In another thriller movie, director Otto Preminger's *Anatomy of Murder* (1959), Bass used typography as a vital design element that, the illustrative visuals used as complementary element. In every scene typography has it's perfect location inside or outside the visuals which makes a perfect legibility (Figure2).



Figure 2: Title sequence designer /movie/year: Saul Bass, Anatomy of Murder, 1959. (artoftitle,2017)

In the title sequence of the director Melvin Frank's, *Facts of Life* (1960), Saul Bass used an innovative typographical understanding. In the bare design style of the title sequence, Bass made typographic illustrations which reflected the sincere and humorous side of the movie (Figure 3). With the help of typographic illustrations, it is quite easier to transfer the information and let the viewer focus on the information intensely with excitement. It can be seen that the typography turn into and symbolizes the objects such as; clothes, a lamp, a cigarette, ice cubes, boxes and so on.



Figure 3: Title sequence designer /movie/year: Saul Bass, Facts of Life, 1960. (artoftitle,2017)

With the title sequence of the *Fantastic Voyage* (1966) science fiction movie, title designer Richard Kuhn used effective typography by typewriter style. In this surreal title sequence typography is complementary and perfectly placed with the visuals such as heart beat signs (Figure 4). It can be said that this title sequence has a bold visual language for it's era.



Figure 4: Title sequence designer /movie/year: Richard Kuhn, *Fantastic Voyage*, 1966. (artoftitle,2017)

In *Starwars* (1977) title sequence design, Dan Perri tried an experimental typographic approach. The title sequence is mainly based on the flowing typography through the space (Figure 5). With this running typography, the viewer can hypnotically focus on the story. Also the colors, green, blue and yellow, which are used on the typography on a black background made the readability easier.



Figure 5: Title sequence designer /movie/year: Dan Perri, Starwars, 1977. (artoftitle,2017)

In 1979, Richard Greenberg designed an innovative title sequence for *Alien*. The typography of the headline of the movie starts to appear slowly throughout the title sequence (Figure 6). The viewers finally see the word at the end of the title sequence. It can be said that the headline is reflecting the surprise of the movie and symbolizing the creature and the danger hidden in the movie. In this title sequence typography is a major design element by itself.



Figure 6: Title sequence designer /movie/year: Richard Greenberg, Alien, 1979. (artoftitle.2017)

One of the most creative typographic solution for a title sequence is *Seven* (1995) which was made by Kyle Cooper. Cooper mixed two different letter forms in this design. First one is Helvetica, second one is hand – drawn letter forms (Figure 7). As Uçar (2004, p.139) states letter forms are tools to transfer an information, an idea, a message or an event. So it can be seen that with multiplying the

Helvetica font many times and merging it and using it with the combination of scratchy hand lettering type, Cooper gave the feeling of mystery.



Figure 7: Title sequence designer /movie/year: Kylie Cooper, Seven, 1995. (artoftitle,2017)

Cooper even wanted to give the feeling that even the film opticals was made by the killer (<http://www.artofthetitle.com/title/se7en/>)

Besides the genius lettering style of title, settlement of the typography is creative and successful(Figure 8). In every perfect blank of the scene became a place for placing the typography. With the magnificent close-up shots, typography can be seen in a surprising place in the frame.



Figure 8: Title sequence designer /movie/year: Kylie Cooper, Seven, 1995. (actoflife 2017)

After Kylie Cooper's ground breaking style in *Seven*, new generation title designers and studios followed this fearless and intense style. Like in *The Number 23*'s title sequence made by Imaginary Forces and *Six Feet Under* tv series title sequence by Digital Kitchen studios (Figure 9). According to Ambrose and Harris (2012, p. 123) in the title sequence of *Number 23*; the anxious expression and the feeling of the movie is reflected by irregular typewriter strokes in the typography, ink spots and blood.



Figure 9: Title sequence designer /movie/year: Imaginary Forces, The Number 23, 2007. Title sequence designer /movie/year: Digital Kitchen, Six Feet Under, 2001. (artoftitle 2017)

Trailer Sequence Design and Analysis Course Projects

In this proficiency in art course, a title sequence design project was given to the students. The project was mainly about making a trailer sequence design for an imaginary personal documentary film. In all projects the main aim was to focus on the typography, its harmony with the visuals and trying to make design solutions with it. After deciding on the story boards, the shootings were done according to the storyboard.

As a result in the project of the student İrem Bilgi, typography is seen in various places attaching to the vires, a book and the birds on the frozen lake. It is not only informative but also an object taking part in the scene (Figure10).



Figure 10: Title Sequence Design Project: "Inspiration". Gazi University, Inst of Fine Arts, Media Design Proficiency in Art Prog. Student: İrem Bilgi, Production Year: 2016.

In the project of student Samed Sakman, the typography is deformed to underline and express the meaning of the word "melancholy". At the same time the name of the title designer is placed on the black area, human figure, as white. In the following scenes we see the typography as a part of the elements in the shoot. In this successful typographic trial; just like an object, typography appears under a rolling press (Figure11).



Figure 11: Title Sequence Design Project: "Melankoli". Gazi University, Inst of Fine Arts, Media Design Proficiency in Art Prog. Student: Samed Sakman, Production Year: 2016.

On the third project by the student Ömer Faruk Çiftçi, it is seen that the san serif typography is placed in the central area of the visual to make an impact and to unite with the visual. In

this minimalist design understanding the viewer have a chance to perceive the glass and the typography separated and together (Figure12).



Figure 12: Title Sequence Design Project. Gazi University, Inst of Fine Arts, Media Design Proficiency in Art Prog. Student: Ömer Faruk Çiftçi, Production Year: 2016.

Conclusion

With the help of the title sequence projects, it was seen that typography has a vital importance and a creative effect on the design problematic. When the typography becomes a dominant element with the right design understanding, it makes a successful perception to transmit the information. And gives an opportunity to the designer to make unique and memorable design solutions.

As it was seen in the significant examples of title sequences, the design solution must be based on the right concept that underlines the movie's story. According to Twemlow (2008, p.90) the legendary title sequence designer Saul Bass specifies on a metaphor of the movie and places the interpretation of it on the heart of the title sequence.

Nowadays title sequence is indispensable in film industry. "But eye-catching title sequences do not only reflect film-makers' desire for recognition, they became part of their fight for survival." (King, E., 2004).

By the help of the proper approach to a design solution can make a title sequence not only perfect part of the movie but also an independent design form in the area.

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The right to work as a fundamental right

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Abstract. As a fundamental right, the right to work has great importance for every individual in terms of living in dignity and enjoying all other human rights. It is essential and indispensable not only for making a living but also developing self-worth, realizing and developing personality and socialization of individuals. Owing to its importance, the right to work is recognized in several regional and international human rights instruments, particularly in The International Covenant on Economic, Social and Cultural Rights (ICESCR), Charter of Fundamental Rights of the European Union and European Social Charter (Revised). The right to work actually does not refer to a single right. First of all, the right to work means the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts. It is the core of the right to work. However it is not enough itself. There should be decent work for everyone, which requires just and favourable working conditions. This study outlines the importance and functions of the right to work and aims to give some information regarding the scope of the right to work and obligations of the State arising from this right.

Keywords: The Right to Work, Human Rights, Social and Economic Rights, Human Dignity, Working Conditions

1. Introduction

Though the right to work is a fundamental human right it is commonly addressed within the scope of labour law rather than human rights law. Undoubtedly this right is strongly tied to the sphere of labour law. However it is also essential to handle working issues in terms of human rights. Human rights perspective draws attention to the relation with the right to work and human dignity.

2. The legal character, importance and functions of the right to work

The right to work is mostly classified as a social right [6, 11]. Yet it is obvious that it also has an economic dimension which can not be separated from its social dimension. The economic dimension of the right to work is to work for a fee [1]. Besides, both in theory and practice, the term of “economic, social and cultural rights” is commonly preferred because it is so difficult to classify these rights separately as economic, social or cultural. The list of the basic international document on these rights, The International Covenant on Economic, Social and Cultural Rights of the United Nations (ICESCR)¹ is referred for determining which rights would be regarded as “economic, social and cultural rights” [1]. It is necessary to add that The Committee on Economic, Social and Cultural Rights (CESCR), monitoring body of ICESCR, also tends to interpret these rights as a whole [14].

It is evident that there is a close relation between the right to work and human dignity. Namely it is impossible for a person to live with human dignity without working. The relation between the right to work and human dignity is also expressed by human rights documents. In General Comment No. 18 of CESCR, it is stated that *“The right to work is essential for realizing other human rights and forms an inseparable and inherent part of human dignity. Every individual has the right to be able to work, allowing him/her to live in dignity.”*² As

noted by United Nations, the right to work is a crucial, indispensable right as it is essential for enjoying all other human rights. For example, consider a man living in poverty due to unemployment. He wouldn't worry about his freedom of expression or freedom of movement and of residence [11]. In sum, unemployment makes all rights and freedoms relative and meaningless as well [6]. Thus the importance of realization of social rights, in particular the right to work, and the indivisibility and interrelatedness of all human rights could be understood more easily. As stated by Schmid and Nolan, *“the indivisibility and interrelatedness of all human rights is a well-established element of international human rights law”* [3].

In his significant book “Basic Rights”, Henry Shue noted that if enjoyment of a right is essential to the enjoyment of all other rights, it is a basic right. When the above considerations are taken into account, it is also possible to consider the right to work as a basic/fundamental right in accordance with the definition of Shue's basic right. However he addressed the issue in the context of “The Basic Right to Subsistence”, instead “The Right to Work” [8, 10].

Furthermore, it should be emphasized that the right to work is a fundamental right not only because it saves people from poverty. It is also valuable as it constitutes a means for self-realisation and development of human personality [9]. The main functions of the right to work was set forth in General Comment No. 18, such as follows: *“The right to work contributes at the same time to the survival of the individual and to that of his/her family, and insofar as work is freely chosen or accepted, to his/her development and recognition within the community.”* (par.1) Thus, CESCR suggests that the right to work can not be regarded merely as a means of

¹ Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966, entry into force 3 January 1976.

² The Right to Work, General Comment No. 18, adopted on 24 November 2005, Article 6 of the

International Covenant on Economic, Social and Cultural Rights, par. 1.

generating income. It is essential and indispensable not only for making a living but also developing self-worth, realizing and developing personality and socialization of individuals. When all these functions are taken into consideration, it would be better understood that the right to work is a human right [4].

It is also necessary to add that fair wages are also strictly related to human dignity. Both inadequate wages and poor working conditions may be interpreted as violations of the duty to respect human rights, whether the workplace is a local or global firm [7].

Indeed all human rights including social rights have close ties with human dignity. The main distinctive feature of social rights is that most of them can be realized only when the State fulfills its positive obligations by taking measures or actions directly in order to ensure a life with human dignity, particularly for powerless part of society [6]. The Constitutional Court of the Republic of Turkey also draws attention to the relation between the concept of human dignity and social state governed by the rule of law, in its numerous judgments. In these judgments, social state governed by the rule of law is defined as a state which provides a life with human dignity to all workers and protects them³. The protection of the dignity of workers requires that they are not exposed to any treatment that is incompatible with human dignity, such as harassment in the workplace. For instance, Article 26 of European Social Charter (Revised) recognized the right to dignity at work.

3. The scope of the right to work and obligations of state

One of the most important characteristics of the right to work is that the enjoyment of this right depends on the factors outside the subject of the right [6]. Namely, it is not possible for individuals to enjoy the right to work without a work. Hence, the obligation to solve the problem of unemployment and create work opportunities is imposed on States by national, regional and international legal documents.

³ See e.g. The Constitutional Court of the Republic of Turkey, B. 2007/64, D. 2008/154, Date: 31.10.2008, Official Gazette: Date: 29.01.2009, Number: 27125.

This obligation is linked to the State's duty "to remove social and economic obstacles that limit the fundamental rights of the person". For instance, Constitution of the Republic of Turkey (1982) (art. 5, art. 17) and The Constitution of the Italian Republic (1947) (art. 3) include such provisions.

As mentioned above, CESCR adopted a General Comment on Article 6 of the Covenant, concerning the right to work⁴. It has great importance in terms of embodying the right in question, like the general comments of United Nations Human Rights Committee and CESCR, functioning in the same way for many other Covenant rights [5]. In paragraph 31 of General Comment No. 18, CESCR has elaborated upon core obligations of States which should be satisfied immediately for realization of the right to work [2]. The bases of these obligations are the principle of equality and non-discrimination.

Another obligation of the State arising from the right to work is to raise the standard of living of workers. In relation to that, The Constitutional Court of the Republic of Turkey stated that heavy taxation conditions would make the people deprived of the right to work⁵. Furthermore, the State has an obligation to protect the unemployed as well as the workers. For example, according to Article 49 of 1982 Constitution of the Republic of Turkey, the State shall take the necessary measures to protect the unemployed. It is important as they are at risk of being subjected to slavery, servitude and forced labour practices [13].

The right to work actually does not refer to a single right. First of all, the right to work means the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts. It is the core of the right to work. However it is not enough itself. There should be *decent work* for everyone, which requires just and favourable working conditions. In this context, the right to safe and healthy working conditions, the right to a fair remuneration sufficient for a decent standard of living for themselves and their families, the right to equal

⁴ See also General Comment No. 23 (2016) on The Right to Just and Favourable Conditions of Work (Article 7 of The International Covenant on Economic, Social and Cultural Rights).

⁵ The Constitutional Court of the Republic of Turkey, B. 1989/6, D. 1989/42, Date: 7.11.1989, Official Gazette: Date: 06.04.1990, Number: 20484.

pay for equal work, the right of children and young persons to special protection, the right of employed women to protection of maternity, the right to rest, leisure and reasonable limitation of working hours, periodic holidays with pay, remuneration for public holidays, the right to vocational training, the right to vocational guidance, the right to social security should all be considered together with the right to work.

4. Legal regulations concerning the right to work and examples of relevant judgments

The right to work is guaranteed by several national constitutions and regional and international legal instruments. For instance, Constitution of the Republic of Turkey (1982) (art. 49, art. 50), France's Constitution (1958) (with reference of its preamble to the Preamble to the Constitution of 1946), The Constitution of the Italian Republic (1947) (art. 4, art. 35-38), Czech Republic's Constitution (1993) (art. 26, art. 28, art. 29), The Constitution of the Republic of Poland (1997) (art. 24, art. 65, art. 66), The Spanish Constitution (1978) (art. 35), Portugal's Constitution (1976) (art. 58, art. 59).

The main regulations on the right to work at international level are such as the following: Universal Declaration of Human Rights (UDHR) (art. 23), The International Covenant on Economic, Social and Cultural Rights of the United Nations (ICESCR) (art. 6), International Convention on the Elimination of All Forms of Racial Discrimination (art. 5/(e) (i), Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (art. 11/1(c)), Convention on the Rights of the Child (art. 32), Convention on the Rights of Persons with Disabilities (art. 27). Regulations at regional level are: European Social Charter (Revised) (art. 1), Charter of Fundamental Rights of the European Union (art. 15), African Charter on Human and Peoples Rights (art. 15), Additional Protocol to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights (Protocol of San Salvador) (art. 6). Most of these regulations impose on States Parties an obligation to take measures aimed at the realization of full employment (see e.g. ICESCR art. 6/2, Protocol of San Salvador art. 6/2, European Social Charter (Revised) art. 1/1). Moreover, there are many conventions and recommendations of International Labour

Organization (ILO) related to different aspects of the right to work.

However the right to work is recognized in neither European Convention on Human Rights nor its additional protocols. Yet in case-law of the European Court of Human Rights (ECHR), there are numerous judgments which protected the right to work through Conventional rights, such as right to respect for private and family life (art. 8) and freedom of expression (art. 10). This method is called as "*indirect protection*". For instance, in the case of a journalist being dismissed from his work due to his criticism of newspaper management, ECHR ruled that there had been a violation of Article 10. According to the Court, even the applicant had been discharged by private sector -not by the public power- the State violated its positive obligation to create an environment in which people can freely express their opinions⁶ [12]. The right to respect for private and family life also enables the protection of the right to work. In *Smith and Grady v. United Kingdom*, the Court concluded that investigations on the applicants' sexual orientation and their discharge on the grounds of their homosexuality had violated their rights under Article 8 of the Convention⁷. In addition to dismissals, bans from access to work can cause violation of Article 14 of the Convention taken in conjunction with Article 8. According to the Court "*a far-reaching ban on taking up private sector employment does affect private life*"⁸. By such judgments, protection of social rights is getting stronger before European Court of Human Rights.

The right to work was also addressed for several times by human rights treaty bodies of United Nations such as Committee on the Elimination of Racial Discrimination (CERD)⁹

⁶ Case of Fuentes Bobo v. Spain, 39293/98, 29/02/2000.

⁷ Case of Smith and Grady v. United Kingdom, 33985/96, 33986/96, 27/09/1999.

⁸ Case of Sidabras and Dziautas v. Lithuania, 55480/00, 59330/00, 27/07/2004.

⁹ See e.g. V.S. v. Slovakia, Committee on the Elimination of Racial Discrimination, Communication No. 56/2014, Date of adoption of opinion: 4 December 2015; A. Yilmaz-Dogan v. Netherlands, The Committee on the Elimination of Racial Discrimination, Communication No. 1/1984, Date of adoption of opinion: 10 August 1988.

and Committee on the Rights of Persons with Disabilities (CRPD)¹⁰.

5. Conclusion

The right to work is a crucial, indispensable right, commonly addressed within the scope of labour law rather than human rights law. Despite its great importance for human life, it is observed that the right to work is less studied compared to many other human rights. The factors that make the right to work so valuable are its close ties with human dignity, being a prerequisite for enjoying all other human rights and its functions. The right to work is recognized by several national constitutions, regional and international human rights instruments. It was also addressed for several times by human rights treaty bodies of United Nations, such as Committee on the Elimination of Racial Discrimination and Committee on the Rights of Persons with Disabilities. Though the right to work is recognized in neither European Convention on Human Rights nor its additional protocols, in case-law of the European Court of Human Rights, there are numerous judgments which protected the right to work through Conventional rights. All these kind of judgments and decisions play a crucial role for embodying the scope of the right to work and obligations of the State arising from this right. It is expected that the right to work would widely be translated into practice, with such contributions.

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¹⁰ See e.g. *Liliane Gröninger v. Germany*, Committee on the Rights of Persons with Disabilities, Communication No. 2/2010, Date of adoption of Views: 4 April 2014.

Innovation Management in Information Centers

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Abstract. According to recent researches, the demand for information centers is decreasing trend. Social, economic, cultural life and conditions are changing. The new generation has begun to make its research from the internet and is satisfied with the information presented in this environment. Today's change and development is bringing more and more varied information to the user's advantage. Increasing and diversifying resources require information and document managers to introduce innovative services. Innovative, information centers will also improve their ability to continually innovate and change themselves. Innovative services are needed to ensure that information centers are the locomotive of the information society and that information centers will continue to be important in the future. Services for social groups must be "innovative". Producing services according to the characteristics of each group requires creativity. Successful institutions of the future will be smart institutions composed of people who can develop themselves. Institutional approaches of institutions are oriented towards strategies that will combine innovation and knowledge production. New services should be added to the standard services offered at the information centers and new ways of presentation should be added. But innovation can therefore be realized in thought and innovation. The key to success in innovation is to make innovation a part of corporate culture and strategy. In this study, innovation management in information centers will be tried to be handled.

Keywords: Innovation orientation, organizational factors, information centers.

1. Introduction

Now, information centers are faced with the constant renewal and change of products, structures, systems, processes and strategies in order to respond to major changes and occurrences in external environmental conditions. The way to fulfill this obligation is to be creative and innovative[1]. Innovation-oriented organization tries to understand change, innovate, implement new ideas, approach new problems with new ways, take risks, lead its competitors and create constant opportunities to see the environment, struggle and drive source by seeing environment and struggle.

In order to be able to benefit from the ideas successfully, information centers should address innovation by regulating their internal factors such as decision, principle, system, structure and functions [3]. The architecture of innovation-oriented information centers; Inno-

vation, change, cooperation and organizational designs that support creativity[5]. The way in which such designs are built out is to get rid of the behaviors that express rigidity, extreme rule, stasis, clumsiness, and lack of innovation. For this reason, innovation can be oriented; It is necessary to ensure that the information center is supported by the top management, is tolerant to risk taking and failure, enables organization structure to participate and cooperate, network-style work, more frequent use of informal mechanisms, removal of internal and external boundaries of information center, Reward and incentive system.

2. The Concept of Innovation and the Importance of Innovation

Innovation, a concept derived from the term "innovore" which means renewal, new making and changing in Latin, has been put forward with different perspectives in organizational

writing [23]. For example, according to Peters and Waterman, Any change in the environment is a response-changing skill and new product development activity. Drucker innovation; As "a phenomenon that strengthens the prosperity potential". Mogee and Schact, innovation, focusing on technology; "Industry creation, product or production improvement process," he said. Tushman and Nadler innovate in terms of innovation, product and process; "Creating new products, processes and services for a business unit." According to Brown, innovation is to make products, processes and applications better to make a difference, add value, or improve performance [19].

Innovation; That innovation is an idea or practice perceived as "new" by the unit that is expected to adopt. Innovations have considerable differences from the current situation. From this point of view, it does not have to be more effective than existing techniques to perceive a technique as new; It is enough to be different in the distinguishable amount from the others [2]. Innovation; Individual, team, department, organization, industry, etc. Level. Innovation at the organizational level is meant to be used in this work. Organizational innovation is; The organization defines a new idea or behavior for itself as an adoption [7].

Innovation that is synonymous with creativity in a formal sense is new, using new or existing scientific or technological knowledge; Product, process, knowledge, service or idea, and putting it into practice [12]. Today, however, the separation between the two concepts is emphasized. Creativity is something new, innovation is something new. According to this view, there is no unused idea value. Because all ideas are in the dungeon [25]. Innovation is one step beyond creativity. Innovation reveals the transformation of commercialization, implementation, products, services and processes, or the change of existing products, systems and resources, by offering information or ideas, or increasing profits by increasing sales and reducing costs [28]. For this reason, an organization produces goods or services that are new to itself, or innovates if it uses a new procedure and system. Creativity is only a fundamental part and first step of the innovation process.

Innovation is both a process and a result. Innovation as a process involves a special case of

organizational change and activities to produce a new product. Innovation means new or improved goods and services obtained as a result of innovation activities [28]. Organizational changes in existing products, depending on market needs or changes in customer preferences, as well as the ability to create new products and services or improve processes can also be considered in innovation studies [13].

Organizations operating under global competition, rapid technological change and resource shortages should innovate to grow, be influential, even live [7]. The strategic direction resulting from the innovation allows organizations to focus on enhancing or strengthening their ability to acquire innovative skills and capacity [14].

3. Benefits of innovation

Innovation provides many benefits for a knitting success. Some of these benefits can be expressed as [20];

- Innovation is one of the basic techniques used to create a high-performing organization and recreate the environment.
- Innovation improves and excites employees' skills. Because it is exciting to be a part of something new and creative and to do something completely unique.
- It promotes innovation, learning and information sharing. Innovative organizations always share new ideas and information. They always have a learning orientation
- Innovative organizations encourage experience, speed, cooperation and inevitable failure to be tolerated in terms of discovery, learning, personal development and strategic change, as well as freedom to work for growth, development and professional diversity.

As you can see, innovation, information centers, New capacities can be a process that has very important functions in winning, improving their performances, catching dynamism and getting rid of stagnation[10].

4. Why "Innovative Services in Information Centers"

Studies involving information and document

services have been carried out in life. Information and communication technologies have constantly been innovated. Diverse information services, ranging from personal information needs to corporate, scientific and social information requirements, are presented. Changes in information and research needs have led to administrative changes that will facilitate access to information and documentation in all settings[6]. Looking at the historical process, innovation and change studies, which have gained great pace since the 1960s, have brought various questions in the field of librarianship and archival science. In professional publications, the diversity of the information centers, the user expectations, the service environments, and the environments in which they are published together with the information have not only solved everyday problems, but also guided what needs to be done in the future. It is generally expected that each research will lead to change and innovation [24].

In information centers, the diversity of information resources has increased and the information communicator, which is the information society, is waiting for. Innovative services are needed to ensure that information centers are the locomotive of the information society and that information centers will continue to be important in the future[16]. Services for social groups must be "innovative". Producing services according to the characteristics of each group requires creativity. In this sense, information centers should bring new service understanding[15]. Everyone should serve well by separating the target groups into groups. The needs of all individuals of society must be met. The service should put the user in the center.

5. Innovation process in information centers

Innovation in information centers should be a process that is rational, flexible and original. Innovator; It is not just a process, but a sequence of processes, as it involves mental processes such as alternative thinking and problem solving[9]. Factors that must be taken into account in the innovation process are the factors that need to be considered in the innovation process such as communication, emotion, aesthetics, usability and simplicity.

Innovative Processes;

- A) Preparation: In this period, the person tries to solve a problem that seems unsolvable at first sight but can not succeed.
- B) Collecting information
- C) Detailed thinking on the subject
- D) Do not imagine solutions
- E) Identifying the reality of the innovation
- F) translating the thought process
- G) Implementation of new information service should be put into practice.

Innovation planning in information centers should be carried out in accordance with the capacity, resources, service policy of the information center, the structure of the society in which the service is provided, the needs and expectations of the society[7].

In the information centers, an environment should be created to disseminate, deepen and sustain the innovation process and to stimulate innovation within the information center, to facilitate communication and information flow, to facilitate research and development, and to encourage innovative activities. It should not be forgotten that the process of innovation process of the institution is a long-term business. An environment that is not centralized and allows employees to take risks.

6. Why Innovative Information Services Needed?

Today's change and development is bringing more and more varied information to the user's advantage[8]. Increasing and diversifying resources require information and document managers to introduce innovative services [24]. Innovative, knowledge centers will also improve their ability to continually innovate and change themselves. Successful institutions of your future will be intelligent institutions composed of people who can develop themselves. Creativity is the cheapest and best way to get added value from existing values. Administrative approaches of institutions are directed towards strategies that will combine human creativity and knowledge production. Services for social groups must be "innovative". Producing services according to the characteristics of each group requires creativity. In order to bring a new understanding of service to information centers, it is necessary to provide good service

to everyone by dividing the target group into groups, in order to meet the needs of all individuals in society.

7. Orientation to Information Centers

Reversion to information centers; To solve frustrating services with innovative thinking, not to be afraid of failing without introducing a new application, not to bring an unnecessary and negative viewpoint. It is always known to provide new perfect solutions for the problems that arise from the suppression of innovative initiatives and the emerging problems. This is good to produce no thought. The worst thing that could happen is negative criticism against the new idea we have put up against the problem. When we think that the new thinker will be successful, we must be brave without much consideration[21].

If information and document managers attach importance to new services, information centers will continue to play a leading role in staying strong and providing information[22]. We can do this in different ways depending on our surroundings, our thoughts and our work. Today, when knowledge becomes the most valuable resource, it is clear that the information centers that have the most appropriate knowledge in the environment and transmit it in the best way will succeed. That is why constant innovation is needed to bring more information sources to more people [18].

While we are heading for information centers, we need to be able to determine who we want to serve. The target is the kittens; We need to identify information needs, educational levels, cultural characteristics, interests and leisure habits.

Information centers can be innovative oriented; Will be possible with the reward and incentive system and management practices that support innovative thinking by separating the necessary resources with new organizational organizational structures that support teamwork, information sharing, flexibility, communication, and autonomy, learning from failure, learning from failure, learning from failure. In order for an organization to successfully fulfill the innovation process, organizational employees must see innovation as a whole. For this reason, or-

ganizational governments must demonstrate a positive attitude toward change and role model by struggling with the status quo[29]. Managers should be aware of the fact that innovation is the most important factor of success and should take the time and resources necessary for innovation and create innovative and innovative ways to create innovative and innovative solutions for all of the innovators by providing them with the highest level of communication, organizational structure, communication, cooperation and participation. But they should not penalize failures made for innovation [18].

8. Analysis for Innovation

A good analysis of what, how, for whom, how long, how much can be done at cost is important in increasing the functionality of information centers and reducing / eliminating future concerns[27].

Who Can Be Target Groups

- Children, young people, adults, old people.
- Officers, workers, retirees, housewives.
- People with disabilities, unemployed people,
- People living in rural areas, remote districts and slum areas.
- Low, medium and high education level
- Vocational groups specific to the locality (workers, waiters, tourists, etc.)
- Researchers.

Steps to Produce Innovative Service

- Who do we want to serve?
- What services will we offer?
- How will we hear the service?
- What is the target we want to achieve with this service?
- How will you provide financing for this service?
- How long will we provide this service?
- We need to be able to determine what services to offer.

9. What kind of service understanding?

Rapidly developing technologies have a direct impact on users' information seeking behaviors, information access methods, service expectation, information and documentation

centers. Rather than wait for users to arrive while information and document centers are in operation and services, their services are seen as only one of the innovations to move to where they are [24].

Information services departments will be performing their best to achieve the development goals of this country where they can support the research capacity of the country by offering their services in the spirit of sharing and co-operation that they will constantly improve in order to enable them to benefit from the comprehensive electronic resource enrichment they are increasingly enriched. What is the goal we want to achieve with this service? We need to identify concrete targets and assess whether the specified targets have been achieved.

What does innovation bring to information centers?

- Provide new possibilities for users to information centers.
- Responds to changing requests.
- Meets basic information needs.
- Provides the development of information centers.
- Provides institutional continuity and conformity to the environment the institution serves.
- Risks that may arise from changing economic, social and social structures may develop alternative solution proposals.
- The service can be a dragging force in the region being served.
- In terms of users, it can become a center of attraction.
- Increases the quality of the institution.

Standard services offered at information centers will be curtailed by the ability to innovate and transform innovation into service as new services, new ways of presentation can not be added. In this context, it can be considered that the user agent will have an effect on the service development process both positively and negatively.

Innovative information centers generally place importance on innovation orientation, such as product / system differentiation, innovation first, resource allocation for innovation,

implementation of new human resource programs and untested techniques[26].

No institution has succeeded by covering itself with environmental changes, taking into account only performance criteria such as management criteria and quality. Innovation and innovation in this process have become important success indicators for information centers.

At this stage, it has been a matter of constant debate as to how information centers can be innovative by adopting an organizational model and / or by following a method of organization. In order to answer these questions, many methods and organization models are mentioned in the literature. Among these, one of the organizational models proposed in recent years is the development of organizational learning capabilities.

10. Result

The fact that scientific and technological progress has reached unprecedented proportions has increased the speed and scope of the period in which we have experienced continuous change in the historical development process and this has led to the characterization of our time with the concept of change. In today's world where success has emerged more quickly and failure has been brutally punished, the information revolution, technological developments and the dynamics of globalization are causing changes that feed each other in the elements of the landscape where information centers operate. The diversity of information access methods and the changes in user expectations make it necessary for information centers to take initiatives in the scope of renewal by moving away from a static structure. It is now a necessity for these initiatives to be carried out in a user-focused and planned manner and to be put into practice by supporting these items in the upper management.

In order to analyze the interaction between institutional factors with innovation orientation of information centers, it is possible to establish the relationship between institutional factors such as risk taking, managerial support, reward and incentive system, resource existence and institutional structure.

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Surety Insurance

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Abstract. Surety insurance is a contract where the insurer provides a guarantee against the risk that the debtor can not fulfill the debt obligations defined in the policy, to the beneficiary that a third party under the general terms and conditions specified in the policy specific terms. Surety insurance is an element in project financing like bank guarantees. While surety insurance has a similar function to bank guarantees from the perspective of financing the projects, surety insurance separated from this contract by its structure. Although surety insurance is applied quite often abroad, General conditions of surety insurance entered into force on February 1, 2014 in Turkey. For this reason it is quite new institution.

Keywords: Surety Insurance, Bonding, Suretyship, Letter Of Bank Guarantee, Credit Insurance

1. Introduction

Surety insurance is a guarantee contract that establishes a three-way relationship between the surety, creditor and the main debtor. With this contract providing personal guarantees by its qualification, guarantee is provided by the creditor insurance company in exchange for the risk that the borrower will not pay the debts. Certainly; the debtor insurant is liable to pay a certain premium against the guarantee provided by the insurer¹.

Hence, first of all an insurance contract is concluded between the insurer and the original

debtor, and then a guarantee contract is signed between the creditor and the insurer. If the debtor cannot discharge its debt, the insurer has the right to apply to the insurer. The insurer company has the right to recourse of the damage to the original debtor after discharging this debt. Due to the abovementioned feature, surety insurance seems to be more similar to bank guarantee letters or surety contracts providing personal guarantees.

In the United States (called “surety bond”), surety insurance has a very common practice. In Continental Europe, it is common to use letters of guarantee in regard to the same need instead of guarantee insurance. Surety insurance has a field of application in American law for about a

¹ CROSS, p. 237; GOZUSİRİN, p. 34.

hundred and fifty years. On the other hand, in the EU Law, the first regulation was made with the "*First Council Directive 73/239 / EEC of 24 July 1973 concerning the initiation and execution of non-life insurance activities*". The reason of the difference in the European market with the American market, instead of strong insurance companies in the United States is taking the place of the strongest banks in Europe. This difference in the American market is based on the great depression of 1929².

2. Legal character

2.1. Surety Insurance is not insurance.

It is not appropriate to qualify this contract which is called surety insurance, a typical surety contract³. It can be said that this relation is similar to the insurance contract when it is regulated as an insurance type and the risks that it guarantees are taken into consideration. However, when the structure of the relationship between the creditor and the insurer is examined, it is seen that this relationship is closer to the bank guarantee letters. But, these sides of the contractors are insurers, not banks.

Surety insurance is not an insurance contract when evaluated for its purpose. Nominately, The person who is protected by the loss insurance is the insurer itself while the non-contractual creditor is protected on the surety insurance contract. In this case, when the risk occurs on the surety contract, the insurer will compensatory the damage of the creditor, not the insured, and will recourse the damage to the insurant⁴.

Another issue is that the insurers debt is the main debt on the insurance contract. For this reason, the beneficiary can apply directly to the insurer. However, insurers debt is accessory on the surety contract. While there is a three-way relationship between the insurer, the debtor and the creditor in the surety insurance, there is no such obligation in the insurance contracts. Insurance contracts are usually established between the insurer and the insurant.

² GOZUSİRİN, Teminat, p. 6.

³ See for United States Supreme Court, CROSS, p. 235.

⁴ CROSS, P. 236; BARRU, p. 53-54.

If the insurant does not discharge the premium payment debt at the insurance contract, the insurer will be able to terminate the contract. However, on surety insurance, the debtors' failure to pay debts is not a sufficient reason for the insurer to end the surety insurance contract. This feature arises from the triple structure of surety insurance.

2.2. Secured Risks In Surety Insurance

The types guaranteed by this contract were regulated in the general conditions of surety insurance which was and entered into force by publishing by the Undersecretaries of Treasury on 1 February 2014. While these general conditions are being regulated, the insurance activities of the European Union are taken into consideration and it is aimed to harmonize the Turkish insurance with the European Union insurance. Published guarantee types located in surety insurance is not a limited number. This means that the parties can guarantee that they will be able to withstand other risks that are not in general terms. As a result of surety insurance contract, a surety bond is issued for the risks covered. Even if a bail promise is issued instead of a policy, it shows that this relationship is not insurance. The issuance of a surety bond instead of a policy indicates that this relationship has not an insurance qualification⁵.

Advance Payment Coverage: Provides security against the risk of the recipient of the advance payment within the scope of a contract, project or trade of goods and services and not fulfilling its liabilities to the paper owner and refunding the advance.

Manufacturing / Maintenance / Repair Coverage: In cases where business performance such as construction, engineering or machine production is assessed after delivery of work, after a certain period of time after the delivery of the job provides assurance against the damage resulting from the defect.

Certainly; the business owner has the right to seek compensation, which is a cumulative right, by applying the contractor against the liability of imperfect work which stated in the contract. The owner of such a right must have the obliga-

⁵ GOZUSİRİN, Teminat, p. 10.

tion and notice in order to be able to apply to the contractor. If the business owner does not fulfill these procedures, the right to apply to the contractor will cease to exist. The employer who does not apply to the contractor must not be able to apply to the employer who has been indebted through the contract. Because, on the bail contract with personal guarantee, the guarantor has the right to argue the rejections and objections of the debtor⁶. This claim is a right as well as an obligation at the same time. We believe that these provisions of the bail contract will be applied to bail insurance by comparison.

The responsibility of the building owner was regulated at 6098 numbered TBK art. 69. The owner of a building is strictly liable for resolve the damages caused by defects in their construction or maintenance. With this bail contract, the owner of the worker may have the right to apply only after completing the demands directed at him against the deficiencies in the construction that he is perfectly responsible.

Safety Abuse Coverage: Employees who are named in the bail contract provide assurance that the employer is not harmed because of acts such as cheating, fraud, embezzlement. These crimes are often crimes based on trust between the employer and the worker. We are thinking that these crimes have infinite numbers. For example, we believe that crimes such as theft and abuse of trust can be evaluated among these crimes.

Customhouse and court coverage: It is the kind of bail guarantee requested by the insurer to cover a taxpayers', customs administrations and courts as beneficiaries, a court case, the withdrawal of customs duties or the failure of customs clearance. The most frequently applied system of customs guarantees is A.T.A. the card system⁷.

Attendance to Bidding (Temporary Guarantee) Coverage: The insurer provides guarantees against the risk that the insurer will be dismissed before the completion of the tender, if the tenderer wins the tender, cancel from the signing of the contract and cannot present the guarantees to be presented under the tender. The risks that will arise in this case may be as

much as the difference between the highest bid by the debtor and the second highest bid. Apart from this, the penal clause in the tender specification may also appear as a payment of the price. Another aspect of this collateral can be in the form of damage that would arise if the debtor did not enter into the contract despite having won the bid. In terms of Turkish Law, there are opinions that it is necessary to change the public procurement legislation in order to apply the guarantee insurance contract in public tenders.

Payment Coverage: It provides coverage against the possibility of not making payments to all subcontractors and workers. The importance of this bail insurance is manifested itself in the construction mortgage held in TMK.. There are mortgage rights arising from the subcontractors or craftsmen who are the beneficiary or the creditor who are the creditors of the property or labor as a means of labor for giving or giving goods in the construction or other works on a construction. It is possible to acquire immovable property without a mortgage, together with this kind of guarantee insurance⁸.

It is also believed that the owners and contractors can apply this way to assure themselves that the owners cannot obtain construction permit certificates due to borrowing.

Performance Coverage: Provides assurance against the risk that the project owner does not fulfill his obligations in accordance with the terms and conditions set forth in the contract. If the insurer cannot fulfill the obligation, the insurer may agree with a new contractor and complete the work.

The characteristic of practice of performance bond makes it different than the other collateralizing contracts. With this type of contract, when the contractor does not fulfill his obligations, the creditor has the right to demand the work completed or demand compensation.

The insurer can compensate the creditors' loss after the notification that the risk happened. The insurer also can give financial support to the contractor to help him complete the work or can make a new deal with new contractor to

⁶ EREN, p. 815.

⁷ GOZUSİRİN, p. 50.

⁸ LINDER, p. 508-509; SANFORD, p. 172.

complete the work⁹. These rights of the insurer can be evaluated as a major innovation for the contracts of guarantee.

Contract Guaranty: It provides guaranty against the situation that the contractor cannot fulfill his contractual obligations properly. For the non-contractual obligations as tort and debt caused by unjust enrichment, surety bond can be made.

The bounds of the surety bond are not certain. As far as complying with the restrictions under the article 27 of Turkish Code of Obligations, it can find a great area for practice considered the human intelligence and the infinite needs.

3. Difference from similar contracts

As it is told before, the surety bond is not an insurance contract. It can be evaluated as a type of insurance because it is made by the insurance companies and provides guarantee for certain risks. But considering its elements and the relation between the parties, it shows up that this contract is, *a sui generis*, personal collateralizing contract.

3.1. Bank letter of guarantee

It can be said that the bank letter of guarantees and the surety bonds meet almost the same needs in the market. By the bank letter of guarantees, the bank contracts an engagement to pay the fee which is written on the letter of guarantee in case of the contractor does not fulfill his obligations against the creditor. As surety bonds, the bank letter of guarantees provides guarantee against the risk of non-performance of obligations. There are still arguments, but the bank letters of guarantees are accepted as a type of contract of guarantee in both jurisdictional decisions and doctrine¹⁰.

As well as there are many similarities, there are also important differences which make these two contracts. First of these differences is the guarantee providing foundation. It is the bank which provides guarantee in bank letter of

guarantees, while it is the insurer in surety bonds¹¹.

In bank letter of guarantees, the fee on the letter is paid to the creditor who makes a duly application. While paying the fee, the bank has the right to investigate, examine or question the loss of the creditor. On the other hand, the insurer, in surety bonds, has alternative rights instead of paying the fee. The insurer has the rights such as completing the work himself, making someone else to complete the work or giving financial support to the contractor to help him complete the work. It is obvious that these opportunities are more protective for both the creditor and the guarantee provider compared to the bank letter of guarantees. The debt of a guarantee provider bank is always pecuniary debt while the insurer's debt can be a non-pecuniary debt too¹².

Also, the bank has to make a direct payment without any examination in the bank letter of guarantees which has first payment record. But in surety bonds, as in contract of sureties, the insurer has the right to make a plea and to contest. This situation is against the favour of the creditor.

3.2. Credit Insurance

Credit insurance, is a type of insurance, which is made in the sales on credit, against the contractor's risk of not fulfilling his obligations. Both contracts provide guarantee for the situation that the contractor does not fulfill his obligations. But there does not have to be a sale on credit for the surety bond. Also, the credit insurance is a kind of an insurance contract, while the surety bond is not due to its characteristics.

Credit Insurance arises from the sales contract and while it provides guarantee for the seller; surety bond can be applied to many other contracts beside the sales contract, especially to the contracts of work. Thus; it is not always the seller to whom the guarantee is provided, it sometimes can be the purchaser too¹³.

⁹ LINDER, p. 508-510.

¹⁰ BARRU, p. 68.

¹¹ BARRU, p. 69.

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Environmental Right as a Human Right or the Shallow Ecology

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Abstract. The human have seen nature as an infinite source and have shown no interest at all to protect the environment. Environmental right emerged later than the other human rights and found its place among the third generation rights. Environmental right starting from its emergence to its evolution has taken some human values into consideration; however, has failed to pay attention to physical environmental conditions and the innate value of nature. This situation definitely occurred due to the fact that environmental right has always been seen as a human right. Today, some more sensitive ethical approaches can be observed and environmental right has been criticised as a shallow ecological approach. This article will be about the characteristics of shallow ecological approach and the criticisms against it.

Keywords: Shallow Ecology, Environmental Rights, Anthropocentrism, Law, Ethics

1. Introduction

The acceptance of ecology as a science and the frequency of the environmental disasters have led to not only considerable sensitivity but also ethical discussions against and about this issue. These discussions are bilateral: The first one is human-centred. Based on the assumption that there is an ongoing battle between the human and nature, it covers the anthropocentric approach developed by capitalism, targeting to defeat nature, and the Philosophy of Enlightenment. The second is nature-centred and the discussions take place among the other ethical approaches (ecofeminism, deep ecology, eco-socialism and social ecology etc.) sharing the common goal of protecting the nature despite the small differences between them.

Notwithstanding the multiplicity of environmental trends, there are now some distinctions that would help to classify and

solve them. One of them is the approach that has put the human as the focus. Even though these approaches definitely is pro the idea that nature should be protected, their aim is not to keep the balance of the nature and not to prevent the extinction of the species, but to take

the necessary measures for the needs of the human. This approach is titled as shallow ecology, and the other one is as technocentrism, highlighting science and reason and believing that all the problems could solely be solved by science.

Apart from this, there are some other environmental approaches that natural balance is taken as the basis and that the human is taken as a part of nature. In these ethical approaches, nature itself is a value and cannot be regarded as a medium. Eco-centric ethical approaches are totally aware that ecological balance is deteriorating and looking for radical solutions. They believe that there can be a completely new system; they do not believe that a solution can be reached by filling the gaps of the existing system. They are different, yet they are in common[1].

2. Anthropocentric Point of View in the Relationship Between Nature and the Human

2.1. Anthropocentric Point of View:

In this point of view, the human is always the focus. This approach regards the human more valuable than other species and accepts its

dominance. Because of this, the human is in the centre and all the other living beings and non-living ones are circled around the human. The roots of this way of thinking lies in the past: Since the Ancient Greek Philosophy, it is possible to observe that the human have placed themselves right in the centre and have felt superior to all the other beings.

The great gift of discovering an inventing endowed on the intelligent human, and the linguistic ability have made the human distinct from other species. The human since from the very early past could feed themselves, survive under every climate, spread to different continents and adapt themselves perfectly to different ecological surroundings. Taking all these into consideration, it must be admitted that the human have stood out among the other species.

Despite its unarguable intellect, the human practiced something unprecedented, causing colossal damage on nature [2]. Seeing itself as the main focus, the human have acted in the way that all the resources are free for its own use and they are infinite. Besides this, the human declared war against nature and aimed to defeat it, and all the other beings have tried to survive as a part of the ecosystem.

The human have reached the data that in short-term they would be the winner of this war; it, however, must see that all species including itself is under threat in the long-term: Scientists say that a new humanless world would probably emerge if the effects of climate crisis are to be more profound in a very near future. In the times when population was less and scattered, and capitalism was not global the environmental damage was regional and did not cause a severe ecological disaster. Nevertheless, the wide acceptance of anthropocentric ethics that is highly supported by the Western Philosophy and the globalisation of capitalism takes the ecological damage to an irreversible point. Therefore, ecological issues carry importance. Many ethical understandings embrace the ecological discussions. And one of them is the shallow anthropocentric ecological approach.

2.2 The Foundations of the Shallow Ecology

Anthropocentric understanding is the one that accepts the human as the most superior value that needs to be protected and the being that deserves the ethical behaviour. This understanding also gives way to limitless freedom to the human in the universe. It is possible to root this understanding to Ancient Greek; however, the main starting point is the perception of The Enlightenment Philosophy in the relationship between the human and its relation with nature. The capitalistic notion that all needs are to be met at all costs and that the happiness lies within has led to a rash damage to nature. It is seen that this discussion came to the agenda in the early nineteenth century [3]. It should be well noted that here the target is not to protect the nature but the environment.

The ones superficially claiming that the ecological balance should be protected accept that natural diversity is a resource for the human. The ones who do defend this point of view point out that no value should be accepted as one unless it is beneficial for the human. Plus, it is said that plant species are valuable on the condition that they can be used for agriculture or medicine and the animal species are at the service of the human. The last but not least, pollution - a great threat to ecological balance-could only be taken into consideration only on the condition that it affects economic development and human health adversely.

The shallow ecological approach thinks that nature belongs to the human, and in case that damage occurs due to the exploitation or pollution of the resources, this is evaluated in terms of human-centred ideas: To exemplify, the extent to which human health is affected embodies more importance than the deterioration of the ecosystem.

That the damage to nature is a direct harm to the human and the habitats are negatively influenced reflects a human-centred point of view [4]. The view taking human as the centre and as the most valuable and thus evaluating natural balance in this sense is tagged as an environmental view. According to this view, environmentalism is a movement that concerns human life directly, limits human lives in favour of the environment, but fails to include a

holistic approach to the real sources of the problem [5].

2.3. The Features of Shallow Ecology:

In this understanding, nature is only perceived as a passive habitat and is less prone to respect as a being. Besides, it is described as beneficial in the scale of human exploitation[6]. Nature has a medium role. That is the reason why shallow ecology does not define ecology in terms of ecological ethics: It is not aware of the harmony between nature and the human, biosphere and that human is one of the beings in nature. This approach, certainly, has had some significant consequences.

Additionally, the shallow ecology accepts that natural resources are in the service of the human: Natural resources are everything that is beneficial for the human. They simply cannot accept that the life standards should be extensively limited for neither the future generations nor the protection of ecological balance. In shallow ecology, the influence of resources on the human is evaluated. The depletion of the resources is a real threat; however, this is either concealed or assured to be eliminated by a prospective invention or discovery of a new resource, and thus a solution could be found. Technological advancements would support this, and it is thought that the free economy would find a balance in the exploitation of resources [7].

All the disasters that could possibly occur after the exploitation of the resources arise from the brutality of nature, yet this must be accepted as it is. This acceptance is not fatalist; the hopes are diverted to technological advances. Some futuristic projects like shielding the world or building walls on the ocean against the flooding are welcomed. The inclination to solve the issues without a profound approach or solution can be observed clearly[8].

In shallow ecology, population increase can be seen as a problem. Nonetheless, if this creates some inconsistency in terms of developing countries it is a problem, that is, the developed countries that are limitless in production and consumption welcome this situation. Unfortunately, the rise in urbanisation and the fall in rural development and the expected outcome of the depleted habitats of non-human beings are not taken into

consideration [9]. As a result of this adopted thought, some current and future ecological problems are likely to be seen. This understanding brings along a totally human-centred administration, legal and economic system and it offers meagre and inadequate solutions to the existing problems.

Shallow ecology, adopting the reductionist approach of the Western science in problem-solving, tries to reach a conclusion by separating the subjects to minute issues and gathering the convenient ones. This approach is valid for nature: Fields, rivers, mountains are divided into geographical regions and the whole picture is missed. The natural resources that are separated become the matter of human ownership. The benefits and the damages are taken into account on only humane level. The expectation that the adverse effects could only be solved by technological advances lead to underestimation and avoidance of the problems. The best attempt to be made is to plan an infrastructure for training of the people in accordance with the developments in this sense. As the human is the master of nature, when there is something wrong, technical expertise is needed to solve the problems [10].

Shallow ecology brings along a political understanding: There is a sensitive walk of life that is highly interested in environmental issues like global warming and pollution, vulnerable against environmental issues, yet is not eager to change the factors that would likely to cause these problems to protect their life standards, and thus refuses a radical social change. This walk of life is in favour of solving problems like the limited natural resources or waste problem most often technologically. The political parties except the Green political parties seem like supporting environmentalism, and yet address this shallow environmentalist movement [11].

3. Shallow Ecology and Law

It has been put forward that capitalism has the leading role in the factors that damage the environment. However, the supporters of shallow ecology oppose neither industrialism exploiting extensive fossil fuels nor consumption, and at the utmost they choose to put some laws to protect the nature from depletion through taking economic

development into account [12]. Therefore, the priority is to provide the wealth of the human, and as this wealth can only be established through economic development in need some natural resources can be sacrificed. It is claimed that technological solutions could be found to myriad of resource and pollution problems that the capitalism itself created. The active management of the planet would diminish the problems to great extent [13].

This understanding that protects not the ecological balance but the “environment” brings only short-term solutions. There is a strong belief that the damaged nature could be fixed through keeping the existing institutional, social and economic structure and putting some regulations or laws. In this sense, it would not be utterly wrong to claim that environmental approach is conservative [14].

Anthropocentric approach generally mentions the environmental problems, however totally ignores the imbalance of ecology in the situations where there is considerable amount of environmental pollution, and puts forward the extent of the pollution. Naturally, the laws are based on the principle that “whoever pollutes pays”. This principle predicts the individuals’ negative environmental interventions and the consequences of these interventions leading to pollution and the liability emerged from the damages created by this pollution. In other words, the individual damaging the environment –the polluter- must meet the expenses that occurred due to this pollution [15]. A conclusion can be reached in this sense. In any case of affluence of the individual, causing any environmental disaster would not be a problem for the liable.

In today’s world, it is possible to say that environmental rights are regulated in the frame of ethical understanding named as shallow ecology. This right emerged as a human-centred right and has been regulated in international documents and national regulations in accordance with the idea that the human are superior to other beings [16]. In these documents it is mentioned that “there shall be a right of every individual to live in healthy environments”.

4. Conclusion

Shallow (superficial) ecology, is being criticised by the ones who strongly support the idea that the nature shall not be protected not for the sake of the human but for the sake of its own being and respect the nature by all means. The way that the issues are tackled and the methods that are used could provide illuminating ideas whether a shallow ecology or more radical approaches are preferred. “If you see the problems connected to each other, then you are an ecologist or a green. If you pull just a string and only hold it in an isolated way, then you are an environmentalist” [17].

This approach has been long criticised since it has negotiated with the dominant socio-economic order and it has not brought a basic solution [8]. Especially, it is pointed out that there is an ideological difference between the green parties and the parties who claim to be environmentalists. Still, it is true to a certain extent that the shallow environmentalist movement has achieved a lot: the fight against the chlorofluorocarbon emissions is striking. Therefore, it emerges as an addressee movement which radical environmental groups have to make an alliance with despite the criticism that they occasionally make [19]. Although radical green movements are reluctant to be named together with the environmentalist/shallow ecologists, it can be clearly seen that they act together when solution oriented approaches are needed in political, legal platforms and public awareness programmes, educational programmes, social resistance [20].

The shallow ecological movement is a mental, ethical and legal understanding that basically does not question the natural acceptance of the superiority of men to nature and does not try to eliminate the threats arising from this dominance of the human over nature. Yet, it is not an understanding that totally overlooks the consequences and tries to bring palliative solutions. Therefore, the criticism that it is not efficient to solve the ecological problems is put forward by the non-anthropocentric movements.

Unfortunately, many influential organisations follow this path and the international organisations are trying to look for “environmental” solutions to “solve” the ecological crisis that the world is now facing. In

real, the necessity to make radical changes leads to going for easier options and implementing the tactic of stalling. International agreements have been reached, however, the persuasiveness has not been achieved so far, and only the issues are addressed and solutions are to be approached. Clearly, environmental approach is not accepted as “green”.

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Problems Arising from Diagnosis of Occupational Disease in Social Insurance and Universal Health Insurance Law

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Abstract. Occupational diseases effect work life and workers' life as much as occupational accidents. In order to get financial aid and medical care, the insured's disease must be diagnosed as an occupational disease. Unlike occupational accidents, occurrence of an occupational disease takes long time. This time may vary from 2 days to 25 years. Thus, it is not easy to diagnose a disease as an occupational disease. Even though mental diseases may be accepted as occupational diseases in Social Insurance and Universal Health Insurance Law numbered 5510, it is even harder to diagnose such a disease as occupational disease as well.

At this point it is crucial to define what occupational disease is. Not only it is difficult to diagnose a disease as an occupational disease, but the procedure to diagnose a disease as an occupational disease takes long time also. Workers who has occupational disease will not be able to work, thus they will not be able to earn wage. Furthermore they will not get any financial aid until the diagnosis procedure complete, therefore unjust suffering of the workers who have occupational disease will get even worse.

Keywords: Social Risk, Social Security, Occupational Disease, Diagnosis of Occupational Disease

1. Introduction

According to ILO's data a worker dies every 15 seconds, 6300 workers die every day because of occupational accident and disease. This number gets up to more than 2,3 million deaths every year. The human cost of this daily adversity is vast and the economic burden of poor occupational safety and health practices is estimated at 4% of global Gross Domestic Product each year.[1]

According to data provided by Social Security Institution (SGK), in 2008 72.963, in 2009 64.316, in 2010 62.903, in 2011 69.227, in 2012 74.817, in 2013 191.389, in 2014 221.366 occu-

pational accidents detected in Turkey. In 2008 525, in 2009 429, in 2010 533, in 2011 697, in 2012 395, in 2013 351, in 2014 499 occupational disease cases were detected by SGK in Turkey.[2]

The reason why the gap between the occupational accident cases and occupational disease cases is because it is very difficult to diagnose a disease as occupational disease

In this study, the problems of defining an occupational disease, role of the insured in this matter and problems caused by the difficulty of diagnosing a disease as an occupational disease will be studied.

2. The Definition of Occupational Disease

Occupational disease is defined as a temporary or permanent illness, disability or psychological malfunction due to a recurrent cause, or due to the circumstances of the work, while the employee is working under the orders and instructions of the employer in the doctrine.

Occupational disease is not defined in Social Insurance and Universal Health Insurance Law numbered 5510. In article 14 of Law numbered 5510 the elements that a disease must have in order to be accepted as an occupational disease are listed. In order for a disease to be accepted as an occupational disease, all of the following conditions must be fulfilled together.

- being insured under the articles 4/1-a¹ or 4/1-b² within law no. 5510,
- Occurrence of occupational disease as a consequence of the work carried out,
- Occupational disease must be regulated in Regulation and occur in the specified time period,
- Determination of occupational disease with institutional health report
- Insured must suffer damage physically or mentally.

In the case where all of the mentioned elements are co-occurring, the disease can be accepted as occupational disease according to Law No. 5510, and the insured person can obtain the benefits provided under the Work Accident and Occupational Disease Insurance by the mentioned Law.

2.1. The Problem of Occurrence of Occupational Disease as a Consequence of the Work Carried Out (Causality)

Causality is the causal relationship between a loss and the event caused this loss. In order for a disease to be regarded as an occupational disease, it is necessary to have the appropriate causality between the disability or the state of death (damage, loss) and the work carried out by the insured.[3] In other words, it must be said that if

the worker had not worked in the work he was working on, he would not get caught the disease.[4]

Unlike a work accident, an occupational disease has to be linked to the work carried out by the insured entirely. As an example, any accident that occurs in the workplace may be considered as a work accident, but this does not apply to occupational disease. The most important result of this is the emergence of a problem of proof. The insured person has to prove that the illness that he is caught is caused by the profession he has carried out.

The insured who caught the occupational disease is already victimized. The insured person has to prove that his or her illness is occupational disease in order to reach financial aid. This situation increases the victimization of the insured.

2.2. The Problem of Occupational Disease List and Time Period.

2.2.1. Occupational Disease List

Another problem is that the Occupational Disease should be included in the "Labor Force and Occupational Power Loss Ratio Determination Procedures Regulation" and occur within the specified time period. Although many occupational diseases are listed in this list, they must be constantly updated. It is also worth noting that this list was last updated on October 11, 2008. If the insured's disease is not listed in this list, the Health Board of the Institution may not accept the disease as an occupational disease. In this case, the insured person or the beneficiaries may apply to the Social Insurance Higher Health Board. SIHBB ties dispute, but this decision is not certain. The insured or beneficiaries may apply to the Labor Court against this decision. The Labor court makes a final decision by requesting a report from the forensic medicine institution or the health authorities of the medical faculties. As you can see, this is one of the procedures that the insurer must deal with if the disease is not listed in the List. [5]

2.2.2 Mental Illness

Another problem emerges in mental illnesses. Diagnosis of mental illnesses as occupational diseases is more difficult than other diseases. It should also be noted that there is no mental illnesses in the List.

¹ This article includes employees.

² This article includes self-employed.

It is contrary to the purpose of the social insurance that the mental illnesses which are one of the biggest problems of today are left behind. As a matter of fact, nowadays, especially in white-collar workers, burnout syndrome which is a mental illness is now becoming commonplace. These are all due to work-related stress.

2.2.3. Specific Time Period

Occupational disease must occur within the specified time period mentioned in the Occupational Disease List. This time varies from 2 days to 25 years. This time period is the period between the date on which the insured actually works and the date on which the illness occurs. If the illness occurs after the specified period, the Health Board does not accept the disease as an occupational disease. In this case, the insured has to prove that his illness is an occupational disease by clinical, laboratory findings and workplace inspections. It must be acknowledged that diseases can show different reactions in every human being. In some people the disease can occur in 1 year, in some people it can occur in 5 years. There are many factors that can change this situation.

2.3. Insured Must Suffer Damage Physically or Mentally

Another problem is that the insured is physically or mentally damaged. Although the physical damage is relatively easy to detect, there is no regulation on how to determine the mental damage. According to the ILO's survey, work-related stress can lead to; mental disorders, behavioral disorders, mental illnesses such as exhaustion, burnout syndrome, anxiety, depression, as well as cardiovascular diseases and musculoskeletal disorders. Moreover, according to the researches that the ILO has done, it shows that work-related stress increases the risk of work accidents because it can lead to sudden distractions, improper decision making. It should also be noted that there is no mental illnesses in the List.

3. Conclusion

The procedure for diagnosis of the occupational disease takes a long time. This situation also delays access to the benefits provided by the insurance to the insured or beneficiaries. The procedure for diagnosis of a disease in the Occupational Disease List is relatively short from the diagnosis of a disease not found in the List. This insurance branch, which protects employees who are at risk for the occupational disease, is not suitable for the purpose of social safety and the emergence of social security because of the

procedural processes that cause workers to become victims. In this respect, the introduction of regulations that can shorten this procedure will ensure that this protection against the risk of occupational disease becomes more feasible.

As a result, the list of occupational diseases should be updated so that the list of mental illnesses is added to the list and the procedure for occupational disease detection should be abbreviated.

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The Issue of Illegally Obtained Evidence in Divorce Cases

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Abstract. This study aims to consider the issue of illegally obtained evidence in divorce cases in Turkish Civil Law. In this context, primarily, the system of Turkish divorce law is explained. Afterward, the effects of illegally obtained evidence to divorce law are emphasized. It is acknowledged that the reasons of divorce rely on certain principles in Turkish law and foreign legal systems. In particular, the role of fault principle in divorce cases has a major significance. The most significant influence of the fault on divorce is being in search of evidence that makes violating fundamental rights of the other party by parties. The issue of illegally obtained evidence comes into question at this point in. Thus, the less faulty party that has the aim of obtaining the hostility evidence of the other party. The evidence that is obtained in this manner generally have the characteristics of illegal evidence. It is examined that the circumstances of accepting possibility of illegally obtained evidence in this study.

Keywords: illegal evidence, Turkish civil law, divorce law, fault principle.

1. Introduction

The issue of illegally obtained evidence is one of the contemporary problems of the civil procedure law. It is a usual conclusion of confronting this matter because of the regulation of Code of Civil Procedure¹ art. 189/II. According to above legal regulation, illegally obtained evidence cannot be assessed as a proof of an event by the court.

Divorce cases are mostly featured for the illegally obtained evidence in civil procedure law. The issue of the using of the illegal evidence in divorce cases has been a topic of debate in both the doctrine and the jurisprudence for many years. In fact, using of illegally obtained evidence in divorce cases constitutes a part of the medallion. The other side of this medallion, which has a bidirectional feature, is the question of protection of personality rights throughout the trial.

Specifically, in order to prove their allegations in the divorce cases, the parties often struggle to obtain illegal evidence by violating the fundamental rights of the other party, in particular, the rights of persons. The issue of illegal evidence occurs at this point. As a matter of fact, the party wishing to prove the allegation in the divorce suits is involved in some activities by ignoring the personality rights of the other party. The evidence that is a result of these activities usually carries the nature of evidence in contravention of the law.

2. Concept of Illegal Evidence and Legal Regulations

2.1. *Concept of Illegal Evidence*

It would be useful to identify the concept of illegal evidence before proceeding to the

question of the use of the evidence derived from illegal ways in a divorce case. Therefore, it is primarily necessary to define the concept of illegal evidence. The concept of illegal evidence can generally be described as "evidence obtained in contradiction to the legal system, and therefore to the rules of law"¹². It is important to note that the purpose of the rules of law contained in the definition is universally applicable rules³. Therefore, while the notion of illegal evidence is established, only compliance with national legislation is not sufficient. Thus, the Constitutional Court emphasizes this point in a decision as follows: "The contradiction to the law means, initially, that it violates all the legal rules in force in our national legal system. Within this framework, all contrary to the Constitution, international treaties accepted in accordance with the procedural law, laws, decisions, statutes, regulations, jurisprudence decisions and customary law are all included in the concept of contradiction"⁴. It is drawn a parallel between the concept of illegal evidence and "fruit of the poisonous tree" by the doctrine⁵.

2.2. Legal Regulations Regarding the Illegal Evidence

Regulations that prohibit the use of illegally obtained evidence appear to take place both in Turkish legislation and in international legislation.

The Constitution, titled "Principles of Crime and Punishment", it is accepted that the illegally obtained evidence cannot be evaluated by uttering "the findings obtained through illegal methods shall not be considered as evidence". It is stated that this provision, which is an arrangement mainly related to criminal proceedings in the Doctrine, is also valid in the civil judiciary, covering all the judicial branches of the judgment⁶. Nevertheless, according to some views, the Constitution art. 38 is related to crime and punishment, and cannot be utilized in civil proceedings⁷.

In accordance with Code of Civil Procedure⁸, no. 1086, there was no regulation prohibiting the use of illegally obtained evidence. On the other hand, it was accepted that it could not be judged based on the illegally obtained evidence by doctrine⁹. Furthermore, there are opinions which propound that a free and independent recognition of the issue is a healthier and more correct approach to the issue, rather than a rigid

rule of evaluation of illegally obtained evidence¹⁰. In the Code of Civil Procedure, no. 6100, according to art. 189, as titled "right of proof", it is explicitly stated that "the illegal evidence cannot be taken into consideration in the proof of a fact by the court". With this arrangement, it is stated that the requirements of the Constitution art. 38 is achieved by this regulation which has been come into force in 2012¹¹.

Prohibition of putting forward of illegally obtained evidence is also based on grounds of "good faith", that is stated Turkish Civil Code art. 2, according to some views. Thus, It is an obligation for the parties during the trial to act in accordance with the good faith. Therefore one of the party will not be able to present the illegally obtained evidence to the court according to the good faith¹².

3. The Problem of Purpose of the Judgment and Evaluation of Illegal Evidence in Divorce Cases

3.1. The Purpose of the Judgment in Divorce Cases

The objective in the civil jurisdiction is to determine the material fact¹³. The facts that constitute the basis of the claims and defenses of the parties and the evidence that they have to prove them must be presented to the court in order for the material fact to be ascertained. In the civil judiciary, exclusively in divorce cases¹⁴, the evidence is submitted to the court in accordance with "the principle of preparation of case by parties". It is stated that according to the principle of preparation of case by parties by Code of Civil Procedure art. 25; except for the exceptions foreseen in this code, the judge cannot take into consideration spontaneously the things or the facts which one of the two parties does not utter and cannot react even in behaviors that will remind them. The judge cannot accumulate any evidence by himself unless it is stated in the law. Therefore, the judge must rule on according to the evidence that is brought by the parties. It must be noted that the acceptance of the principle of preparation of case by parties does not mean that only form is considered by the court in the civil proceeding. The judge is essentially obliged to investigate the material fact¹⁵. It is precisely here, the problem that arises is that we

cannot resort to any method of obtaining evidence or evidence to reveal the material fact. The following explanations regarding assessing conditions of illegal evidence will be given in continuation.

3.2. The Issue of Evaluation of Illegal Evidence

As expressly stated in Constitution art. 38 and Code of Civil Procedure art. 189/II, the evidence obtained in contradiction to the law cannot be used as a proof in the proceedings. It is accepted that this regulation is a restriction on the parties' right of proof¹⁶. Therefore, it is forbidden to use the evidence that the parties have illegally obtained under the Turkish law.

The theme of the concerned severe prohibition of using the illegally obtained evidence is criticized by the doctrine. According to this opinion, the balances between the legal norm and the protected interests of the party which has obtained the evidence illegally should be evaluated and investigated in every concrete case¹⁷. Though, situations which evidence is obtained by violating fundamental rights guaranteed by the Constitution cannot be considered within this scope. In this context, firstly, when evidence is illegally obtained in the concrete case, it should be determined which law norm is violated. Subsequently, the purpose of protection of this legal norm should be investigated. If the balance of interests between the protecting purpose of the relevant norm and the violating norm the theme, and overruling the using of evidence creates an unfair situation, in that case, the evidence should be accepted. In particular, if the evidence is not evaluated, and it is impossible to prove the claim otherwise, or if it is very difficult to prove the case, thereafter in this kind of cases the evidence should be acceptable even if it is obtained by illegally. It should be considered that party's having a difficulty of proving is not an only term, for the accepting the evidence obtained illegally¹⁸.

In Swiss law, according to Art. 152 of the Swiss Civil Procedure Code, which entered into force on 01.01.2011, contains a regulation that supports the view that we have tried to explain and which we have discussed above. According to the arrangement mentioned above: "Illegally obtained evidence shall be considered only if there is an overriding interest in finding the truth"¹⁹. The balance between the fundamental legal norm and the interests that are worth

preserving, that we are trying to explain above, the purpose of overriding interest in determining the truth, in our view.

4. Supreme Court Decisions Regarding the Illegal Evidence In Divorce Cases

4.1. "Diary" Decision of the Supreme Court Assembly of Civil Chambers²⁰

In this decision, a preference between the concept of private secrecy and the concept of family living space was emphasized and the principle of respect for family life was emphasized and the principle of private secrecy was preferred to the principle of respect for family life²¹. In this regard, the diary of the husband's wife in the family dwelling was not considered as an illegal evidence of. As a justification, the fact that the husband found the diary in their dwelling house and it was shown that the evidence is obtained from a place in their own home and it could not be considered as illegal. Private life refers to an area that the person has reserved for himself and has hidden from others²². The diary belonging to the person is also included in this field. Therefore, the reading of the diary by someone else, even if revealed by the court, should be considered as a violation of the privacy of private life. In our opinion, it is not rightful for the court to give a ruling by ignoring the privacy of private life between spouses. There is also a secret area in the conjugal community formed by the spouses' personalities. However, this hidden area that the conjugal community possesses and the private life area that each husband or wife has are certainly not to be confused with each other²³. Another important point that we want to emphasize is that these specific areas are not just "spaces". In the concrete case, in our opinion, there is no point in what kind of place where the diary is. Diary is a part of the private life area. On the other hand, if "the supreme benefit of the truth" is required, a diary can also be used as an evidence. Nevertheless, it should not be possible to prove husband's claim otherwise. And the interest to be handled must be superior to the principle of privacy of private life that to be violated. The determination of these matters should be left to the discretion of the judge.

It is stated that the decision we try to evaluate above is admitted as not wrong, but it is not a

precedent, considering "all circumstances of the concrete event" by the doctrine²⁴.

4.2. "Facebook" Decisions of Court of Appeals for the Second and Third Circuits²⁵

An evidence must not have been created improperly and should not be obtained in an illegal manner in order to be acceptable evidence for the court. It should be emphasized that illegal obtaining of an evidence and irregular creating an evidence is different from each other. An illegally obtained evidence can be evaluated according to the characteristics of the concrete case. However, it is not possible to accept as evidence any evidence that is created irregularly. In the mentioned decisions, there is the existence of the illegally generated evidence through Facebook, a social sharing site.

The compliance with laws of the evidence obtained through Facebook should be evaluated according to the characteristics of the concrete case. Specifically, photos or messages shared on the Facebook page can be used by other spouses as an evidence in the divorce case, if the post is open for everyone. However, if the data that is the subject of sharing is not open to anybody or if the access to Facebook is performed with a password, then the evidence obtained against the law is in question. Therefore, this evidence will not be used as evidence in a divorce case²⁶.

4.3. "Voice Records" Decision of Court of Appeals for the Second Circuit²⁷

It is clear that secret voice recording violates personality rights. The Court of Appeals for the Second Circuit has stated in its decision that marriage has a family life spouse and that the recording device is placed in this area and that voice recording does not violate the confidentiality of private life. It cannot be uttered that marriage has completely lifted the private life of the spouses, but according to an opinion that private life is limited to each other, the decision of the Court of Appeals is exceedingly accurate²⁸. According to the same opinion, since marriage also entails the loyalty of the spouses to each other, the alleged violation of this obligation provides the possibility of obtaining evidence in secret about the other party²⁹. According to another opinion that we also participate, marriage does not remove the private living area of the spouses³⁰.

Hence, even if the spouses have a common habitat, making a voice recording of the other spouse is a violation of their personality rights.

5. Conclusion

It is not possible to utilize the evidence obtained in contravention of the law as a means of proof in the trial against the present legal regulations in Turkish law. It may be the case that this rule is exempted by an explicit regulation as in Swiss law.

If this rigid rule could prevent the emergence of material facts, the balance between the violation of norms and the interests to be achieved must be investigated in every concrete case. In particular, if the party's claim is otherwise impossible, or if it is difficult to utilize the evidence, the evidence must be assessed.

In the case of assessing evidence obtained by violating personality rights, it should not be accepted that a party contrary to law, rather than acknowledging that there cannot be a special space among the spouses, alleges violations of personality rights due to the uncovering of this situation.

Among the reasons for divorce in Turkish law, the faultiness has an important place. According to one opinion, the divorce system in Turkish law is based on principle of faultiness of the parties³¹. The faultiness is influential on both the reasons for divorce and the financial consequences of divorce. The reasons for divorce in Turkish law: adultery, an attempt on life, bad or indignity behavior, criminal behavior and infamous living and abandonment. Even in cases of divorce due to the breakdown of the marriage community for which the faultiness has not been sought, the party claiming compensation or alimony is involved in the act of proving the other partner's fault. As a matter of fact, the person who wants to get a pecuniary and non-pecuniary damages or alimony because of divorce should not be faulty or should be less faulty³². In other words, the party seeking compensation or alimony is obliged to prove that the other partner is faulty or more flawed. In this context, the parties for breach of the law are in the quest of searching for evidence that is damaging to their individual rights and violate their privacy.

In Germany, amendments regarding family law reform were made between the provisions

of § 1564-1586 in the German Civil Code (BGB), adopted in 1976 and entered into force on 1 July 1977. The most important consequence of this reform is the abandonment of the divorce system based on the fault principle in German law³³. It is stated in the doctrine that removal of fault factor of divorce in German law, especially in the divorce proceedings, establishes the link between the activity of proof and the protection of personality rights³⁴. The search for evidence to prove the fault of the other party is the greatest cause of violations of personality in divorce cases and the burden of proof also makes difficulties for the parties in the proceedings³⁵.

Switzerland is one of the countries that has recently come to realize these reform movements in Europe about divorce. In the company of the amendment of Swiss family law on 1 January 2000, a major reform of the law on divorce has been made and the divorce principle based on the faultiness has been abandoned altogether³⁶. Along with this reform, the reasons for divorce have been abandoned as well as the reasons for private divorce and the general form of divorce³⁷. In Swiss divorce law, which has completely abandoned the principle of imperfection, it is based on the principle of the breakdown of marriage, and the condition of evidence is not sought³⁸. It is seen that the

financial results of the divorce do not adhere to any flaw factor.

Turkish Civil Code (TMK), which entered into force on 1 January 2002, is unfortunately far from following these developments in Europe. This regulation brought with it problems in practice because of taking no account of the new amendments to the Swiss Civil Code which was the referral code of the Turkish Civil Code. The most important reason for this is the fact that regulations regarding faultiness have a wide coverage. As a matter of fact, the spouse, under the burden of proof, has an effort to obtain some evidence by ignoring the rights of the other party, often violating the rights of the other party. In our legal system, divorce cases conduct the parties for the struggling to reveal each other's "skeleton in the cupboard"³⁹. This negative situation, which is caused by the idea of divorce based on fault factor, brings with it fundamental rights violations, and the illegal evidence comes into view.

All these explanations show that one of the most important reasons for emerging illegal evidence in divorce cases is the role of faultiness principle. Consequently, the effect of the faultiness principle in the provisions of Turkish family law should be reduced in order to diminish the application of illegal evidence in divorce cases.

¹ Code of Civil Procedure published in Official Gazette in 4.2.2011 and has come into force since 01.10.2011 partly.

² Akyürek, p. 62.

³ Akyürek, p. 62-63.

⁴ Constitutional Court decision no: 1999/2 - 2001/2, <http://www.kararlaryeni.anayasa.gov.tr/Karar/>.

⁵ Karinca, p. 354.

⁶ Tanrıver, p. 371; Tutumlu, p. 2159; Pekcanitez/Atalay/Özkes, p. 695; Akil, p. 1247; Karinca, p. 355.

⁷ Yıldırım, p. 868.

⁸ Published in Offical Gazette in 4.7.1927.

⁹ Tosun, p. 65-67; Berkin, p. 826-829; Tanrıver, p. 371.

¹⁰ Yıldırım, p. 871.

¹¹ Karinca, p. 355.

¹² Pekcanitez/Atalay/Özkes, p. 695.

¹³ Alagonya/Yıldırım/Deren-Yıldırım, p. 29.

¹⁴ See also for discussions for the using of principle of ex officio examination in divorce cases, Ercan, p. 740.

¹⁵ Çetinkaya, p. 176.

¹⁶ Akil, p. 1247-1249; Tanrıver, p. 368; Berkin, p. 734-735; Pekcanitez/Atalay/Özkes, p. 693.

¹⁷ Akil, p. 1249.

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³⁴ Burcuoğlu, p. 135.

³⁵ Burcuoğlu, p. 137.

³⁶ Özdemir, p. 32; Serin Of, p. 11; Çiftçi, p. 1790-1791; Guillod, p. 147.

³⁷ Petek, p. 44, footnote 1.

³⁸ Özdemir, p. 38.

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Turkish Administrative Courts' Approach To Environmental Problems

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Abstract: Article 56 of the 1982 Constitution of the Republic of Turkey recognizes life in a healthy and balanced environment as a right for everyone. The Turkish administrative courts consider the title of citizenship constitutionally sufficient to sue - unlike other administrative cases. Under the Article 30 of the Environment Act, everyone who is harmed or informed about an activity that pollutes or disrupts the environment can be granted the right to sue any person without regard to any direct damage or influence as it is their right to apply to the administrative authorities or the judicial ones. Hence, environmental cases - with exceptions - are considered as *actio popularis*, making it possible for everyone to be a plaintiff without seeking an interest or violation of rights required for these administrative cases.

Regarding the merits of the environmental cases, the main debate is whether the purpose of the administrative decision is for the public interest. Especially in the construction of hydropower generation plants, mining exploration activities and changes to the zoning plans, the question of which field of public interest is discussed separately for each case. In the decisions of the Council of State, new concepts such as contemporary public interest and superior public interest are encountered. The Council of State has not reached a *stare decisis* on this issue. However, also with the guidance of the decisions of the European Court of Human Rights, the superior public interest can be observed in the protection of the environment, especially when the right to life is violated.

Keywords: Environment, Administrative Courts, public interest, legal responsibility

I. Introduction:

Legal arrangements have been made in Turkey in order to find solutions to the environmental problems that have become apparent with the accelerating urbanization since the 1970s. With the enactment of the 1982 Constitution and the Environment Law, 'environmental law' became a new and independent legal entity within the Turkish legal system¹. Problems related to the environment are usually examined in the context of tort, in terms of the harm they have

caused to each other in private law. However, in Turkey, the responsibility of administrative law comes to the fore rather than the responsibility of private law. The reason for this is that the administration adopts the development and rent

approach rather than the environment after the adoption of neo-liberal policies and the privatization of public services after 1980. With

the public awareness, there has been a large increase in administrative cases since the 1990s. In this study, the approach of the Turkish administrative courts will be tried to be evaluated.

II. Basic Regulations Regarding the Environment

The right to environment entered into Turkish law with the 1982 Constitution. Chapter III entitled "Social and Economic Rights and Duties" of the Chapter II of the 1982 Constitution "Fundamental Rights and Duties", the Article 56 says:

'Everyone has the right to live in a healthy and balanced environment.

It is the duty of the state and citizens to improve the natural environment, to protect the environmental health and to prevent pollution.
...'

In 1983, the Environmental Law No. 2872 was published. In Article 1 of the Environmental Law, the intent of the law is: 'The protection of the environment which is the common existence of all living things in the direction of sustainable environment and sustainable development principles'. (A) of the third article, which sets out the principles, is as follows: "Everyone, the administration in the first place, professional chambers, associations and non-governmental organizations, is responsible for the protection of the environment and the prevention of pollution and is obliged to comply with the precautions and the principles to be taken in this respect."

As it is seen, the Constitution gives the state and the citizens a duty to protect the environment. The Environmental Law, on the other hand, gives "everyone" a mission to provide protection of the environment which is seen as the 'common existence of all living things' and the prevention of pollution. "Everyone" that the Environment Law means includes legislative, judicial and executive

bodies. However, the responsibility of the person who has the authority to make decisions, which can directly affect the environment, is emphasized specially by the legislator with the expression 'administration in the first place'.

In addition to the Environmental Law, laws related to protection of the environment such as the National Parks Act, the Law on the Protection of Cultural and Natural Assets and the Zoning Law have been enacted in the 1980s. In 1993, the Environmental Impact Assessment Regulation was published. In areas that need to be protected by law such as waters, protection of the nature, waste management and chemicals which constitute the basic areas of environmental law, arrangements are made by regulations.

The Environment chapter in Turkey's EU accession negotiations was opened in December 2009. In this context, Turkey is under the obligation to harmonize the national environmental legislation with the European Union *acquis*. However, integration studies have not been fully realized.

III. Turkish Administrative Courts' Approach to Environmental Problems

Judicial jurisdiction - administrative jurisdiction discrimination, that is, the system of jurisdiction is applied in the Turkish law, the activities of the administration are supervised by administrative courts. According to Article 125 of the 1982 Constitution, recourse to judicial review shall be available against all actions and acts of the administration. Furthermore, the administration shall be liable to compensate for damages resulting from its actions and acts. According to the Administrative Jurisdiction Act, two types of lawsuits can be filed against the jurisdiction: nullity action and full remedy action. In the case of nullity, it is checked whether the administrative proceeding is against the law; in full remedy action, it is

decided whether compensation will be paid for the person who is injured in administrative proceedings or actions.

In both types of cases, the judge first examines procedural issues, such as whether the plaintiff has the capacity to sue at the time of the first investigation. After the first review stage, merits of the case is checked if its compliance with law or not. This sequence will be followed in this study as well. In the first place, the decisions given in the administrative courts in the first instance of examination will be discussed in the environmental cases, then the nullity and full remedy action will be evaluated.

1. Capacity to Sue in Environmental Cases

According to article 2 of the Administrative Jurisdiction Procedures Law, 'those whose interests have been violated', may sue the administrative act for rescission. Despite the fact that a right has to be violated in order to be able to sue at the places of jurisdiction, this general rule is not required for suits of nullity. The reason that the violation of the right is not sought for the nullity cases but instead the violation of the interest is sufficient is to expand the scope of the nullity case and to ensure the lawfulness of the administration². However, the fact that everybody can sue in every case can disturb the functioning of the administration, the Council of State states that the violation of the interests must be understood as 'serious and reasonable relevance'. The existence of a 'personal', 'up-to-date' and 'legitimate' relationship between the claimant and the administrative act is deemed necessary to be a plaintiff. Personal does not mean that the administrative act is directly related to the person, it means that it directly or indirectly affects that person³. In order to be considered legitimate, it must be based on a legal situation or based on such a situation. A lawsuit can not be filed for the protection of an illegal situation. What is meant by "up-to-date"

is that the benefit exists when the case is brought to trial, or at the decision stage of the case. As a rule, there is no nullity case for an unborn or future benefit.

According to Güneş in its doctrine, there is a public interest in protecting the environment that transcends individual interest. This benefit is a universal interest that interests the present and the future generations and the whole humanity and it is necessary for the persons to be able to bring to the administrative jurisdiction the acts and actions contrary to the law related to the environment without any direct benefit or right infringement⁴. Article 30 of the Environmental Law also stipulates that anyone who is harmed or aware of the activity that pollutes or disturbs the environment may request the administrative authorities or the judicial authorities to take the necessary precautions or to terminate the activity. In this case everyone should have the right to file a lawsuit without being subject to damage or influence. Therefore, it is argued that environmental lawsuits should be regulated as *actio popularis* in a way that enables everyone to be a plaintiff without seeking an interest or violation of rights⁵.

However, the Council of State does not interpret the capacity to sue in environmental cases as widely as doctrine. On the other hand, the Council of State, which does not generally find the qualification of 'citizen' adequate in other matters, accepts it in its nullity suits related to environmental problems. For example, in the case of Aliaga⁶, taking into account the Constitution and the related articles of the Environment Law, he considered the title of citizenship sufficient in terms of litigation capacity.

In the case of Gokova, the headmen of 4 villages along the Gokova coast and a village dweller⁷; In the case of Zafer Park, 41 employees working in the Council of State near the park⁸; In the Guven Park case, 3 Ankara citizens who are experts in

environment, urban planning and planning⁹; In the case of Park Hotel, the Ayaspasa Environment Beautification Department, were all granted the capacity to sue as the conditions of benefit were widely interpreted.

The lawsuit filed by a group of lawyers affiliated to the Izmir Bar Association to close the Bosphorus and the Marmara Region for the transport of dangerous goods was rejected on the grounds that there was no question of violation of the personal and current interests of the plaintiffs as transportation from Bosphorus was related to the sovereignty of the state¹⁰.

The Council of State, which has broadened the capacity to sue in nullity suits, does not see any difference between the environmental lawsuits and the other cases in respect of the capacity to sue in the full remedy actions by seeking a breach of personal rights directly.

2. Administrative Jurisdiction's Approach in Suits of Nullity

Administrative jurisdictions are basically subject to legal compliance checks in the case of nullification. Compliance with the law for the administrative authority means that it does not violate the law in terms of authority, form, cause, subject and purpose. In environmental cases, the problem usually arises out of the purpose of the administrative act. All actions and acts of the intent must be 'public interest'. However, since there is no clear and valid answer for everyone and every incident, the jurisdiction is reassessed in every concrete case. The limit of the administrative judge who searches for public interest is the supervision of expediency. The judge will not be able to oversee the discretion of the administration, nor will he be able to take a decision by substituting it.

The main debate about the cases related to environment in front of the Council of State is whether the protection of the development or

the environment is in the public interest. Especially in energy investments, mining exploration activities, investments for tourism purposes and changes in zoning plans, compliance with the law is concentrated where the public interest is. The Council of State can decide differently according to the nature of each event. For example:

The establishment of a free zone for industrial purposes in Izmir Aliaga region has been realized that the ecological balance will be adversely affected and therefore there is no public interest in the establishment of the free zone¹¹.

In the decision regarding the Gokova Gulf¹², it is stated that there is no clear fault in describing the material facts and the use of the discretionary authority in the procedures established by the related administrations on the way of the establishment of the thermal power plant along the Gokova Gulf by taking into consideration the public service requirements, technical economic conditions and measures to protect the environmental health and came to a conclusion that the judicial decision can not be made in such a way as to restrict the administrations appreciation of the choice.

In the decision of Bergama, the Council of State, in the request of the cancellation of ministry process for permission to search for gold with cyanide, when comparing the economic value to be obtained as the result of the activity with the destruction which will bring to the human life and to the nature directly or indirectly as a result of the risk factor, canceled the administrative act because it was natural that public interest is to be primarily assessed in favor of human life and that there was no public interest in the case of litigation on the subject of allowing cyanide to operate a gold mine¹³. There are many cancellation decisions given to the administrative judiciary concerning Bergama. Since the main problem in Bergama is the

failure to enforce judicial decisions, the matter has been moved to ECHR and Turkey has been condemned to pay compensation.

In a case-law regarding energy investments, which is one of the issues that caused many environmental problems in Turkey, the Council of State decided that the license applications made to the Energy Market Regulatory Authority should be examined by the institution in terms of environmental legislation¹⁴. In the decision of ENKA-Aliaga Power Plant¹⁵, completing the legal process for obtaining the "EIA Positive Decision" or "EIA Necessity Decision", which is obligatory in terms of environmental legislation, should be accepted as a "prerequisite" before the production license is given and it has to be required before the license is granted.

According to the Article 18 of the Water Pollution Control Regulation of 1988, in the case of the Sapanca Municipality process and the request for cancellation of the underlying Regulation regarding the construction of the immovable property in the city of Sapanca which is within the short distance protection area, The Council of State has designated the purpose set out in Article 1 of the Environmental Law No. 2872 and stipulates measures to realize the concept of 'contemporary public benefit' in parallel with the fact that pollution of natural resources is increasing every day. In another decision made by the General Council of the Council of State, it has come to the conclusion that regulations aimed at providing the water for public use in a healthy and clean manner have no relevance for the restriction of the property right and that it is for public interest and does not violate the law¹⁶.

While the Council of State oversees administrative sanctions imposed on private persons, it stresses that persons are obliged to protect the environment. For example, the court decided that the plaintiff, who shut his eyes and kept silent about the disposal of

wastes on his own property, participated in the pollution of the environment due to the fact that he did not take any measures to prevent the danger so the fine was justifiable¹⁷.

3. Administrative Jurisdiction's Approach in Full Remedy Actions

Full remedy actions are compensation cases opened by those whose personal rights have been violated due to the actions and acts of the administration. The responsibility is generally dependent on the realization of the fault condition but it may also depend on absolute liability.

In the administrative judiciary, full remedy actions arising from environmental problems are generally related to the elimination of losses caused by product losses. Although the administration is not harmful in such cases, the administration is often held responsible for not performing the audit task well. Such losses must be remedied by the 'polluter' in accordance with the principle of 'pollutant pays'. However, due to the difficulty of determining the pollutant, a lawsuit is filed against the authority which is obliged to prevent pollution and to protect the environment¹⁸.

In the Ergene River, dozens of full remedy actions have been filed to compensate for the damage suffered by rice millers due to pollution caused by private persons. The Council of State has made it clear that although the pollution originates from private persons, the administration is in breach of service by failing to fulfill the duties imposed on him by the legislation and stated that the injured party should be compensated in accordance with Article 125 of the Constitution¹⁹.

In full remedy actions opened by the citizens who lost their relatives as a consequence of the explosion in the field of garbage collection Umraniye-Hekimbasi, the fault condition of the administration was taken into account and

the material and moral compensation claims were partly accepted²⁰. This case was later brought to the European Court of Human Rights by the plaintiffs. Turkey has been condemned to pay damages in the lawsuit known as Oneryıldız decision, as a reason of violation of life and property rights.

Conclusion

Rather than generating solutions to rapidly increasing environmental problems, the Turkish Administrative Court's approach to administrative actions and acts, which have become one of the sources of the problem, is aimed at protecting the environment - with its exceptions. In nullity suits, administrative courts make extensive interpretations of their capacity to sue with a special approach to environmental cases. In the case of development / environment, individual interest / public interest, decisions are seen which state the protection of the environment is for public interest, to the extent permitted by the legislation. In the case of full remedy actions, it is seen that extensional interpretations have been made considering even the constitutional obligations of the administration as a cause of responsibility. The inadequacy of compensation amounts, which is a problem all over the entire judicial cases, shakes the sense of justice in the cases arising from the environment.

One of the general problems of the Turkish legal system, the malfunctioning of the expert system also creates problems in the environmental cases. Failure to obtain accurate and sufficient information on technical issues, especially in the environmental problems that require multi-disciplinary knowledge accumulation, causes the administrative judiciary unease. Another of the biggest problems of Turkish law nowadays is that administrative judicial decisions are not implemented. Administrations resisting court decisions can render the legal system inoperable. On the other hand, the recognition

of the right to individual petition to the Constitutional Court and the widespread use of the right to appeal to the European Court of Human Rights result clear the way of administrative justice in environmental cases.

Endnotes

¹Aydın Aybay, Çevre ve Hukuk, İnsan Çevre Toplum, Derleyen Ruşen Keleş, Ankara 1992, p. 213.

² Şeref Gözübüyük – Turgut Tan, İdare Hukuku C.II İdari Yargılama Hukuku, Ankara 2016, p. 325.

³Council of State Administrative Litigation General Assembly, E. 2004/2163, K. 2004/788, T.7.10.2004.

⁴ Ahmet Güneş, Çevre Hukuku, İstanbul 2015, p. 254.

⁵ Güneş, p. 253; Tufan Erhürman, 'Çevre Davalarında 'Menfaat İhlali': Danıştay ve KKTC Yüksek İdare Mahkemesi Kararları Üzerine Karşılaştırmalı Bir İnceleme', Ankara Üniversitesi Hukuk Fakültesi Dergisi, Cilt: 60, Sayı: 3, 2011, p. 453.

⁶ 10. Chamber of Council of State, E. 1990/2278, K. 1992/1673.

⁷ 10. Chamber of Council of State, E. 1985/2739, K. 1986/1451.

⁸ 6. Chamber of Council of State, E. 1986/1323, K. 1986/1135.

⁹ 6. Chamber of Council of State, E. 1988/477, K. 1988/646. DD, S. 72-73, 1989, P. 345-348.

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¹¹ 10. Chamber of Council of State, E. 1990/2278, K. 1992/1672, T. 28.4.1992.

¹² 10. Chamber of Council of State, E. 1984/2739, K. 1986/1451, T. 24.6.1986.

¹³ 6. Chamber of Council of State, E. 1998/512, K. 1998/1830, T. 01.04.1998

¹⁴ Council of State Administrative Litigation General Assembly, E. 2008/1393, T.7.5.2009.

¹⁵ 13. Chamber of Council of State, E. 2008/1419, K. 2010/380, T. 19.1.2010.

¹⁶ Süheyla Suzan Alıca, İdari Yargı Kararları Çerçeveşinde 2872 sayılı Çevre Kanunu ve İlgili Yönetmeliklerin Uygulanmasından Doğan Uyuşmazlıklar, Ankara Üniversitesi SBE Sosyal Çevre Bilimleri ABD, Doktora Tezi, Ankara 2005, p. 146,147.

¹⁷ Council of State Administrative Litigation General Assembly, E. 2001/318, K. 2004/516, T. 29.4.2004.

¹⁸ 6. Chamber of Council of State, E. 2009/10535, K. 2010/3809, T. 14.4.2010.

¹⁹ Alıca, p. 310.

²⁰ 6. Chamber of Council of State, E. 2002/6748, K. 2004/1834; Güneş, p. 256.

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Institution Library In Multi-Cultural Life

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Abstract: The society we live in is culturally constantly evolving and diversifying. International migration rates are increasing every year, and many people gain unified identities in this increase. Globalization, immigration increases, rapid communication, ease of transport and the factors brought about by the 21st century have increased the cultural diversity of many countries. "Cultural diversity" or "multiculturalism" mean the coexistence of different cultures in harmony. In this context, "culture" represents different intellectual, material, spiritual and emotional characteristics belonging to a group or community, it also contains art, literature, lifestyle, values system, traditions and beliefs. The diversity of culture and languages is a common heritage of mankind and must be preserved for everyone's benefit. Library institutions are educational, cultural and information centers that serve different interests and communities. The libraries make it easier for individuals to access reading material in different subjects and genres and prepare an appropriate environment for their readings. In the context of culture and language diversity, library services are focused on the freedom and equality of information in the society in terms of cultural identity and values. In this study, the place and function of the library institution in the development of the multicultural society we live in will be emphasized.

Keywords: migration, identity, culture, multiculturalism, globalization.

1. Introduction

The "global world" is moving towards a much more complex structure than it was a hundred years ago, as mainly due to civil wars and economic crisis, due to the increasing international migration movements and the development of technology and telecommunication networks.

The concept of migration can be defined in the form of "outward changes taking place within a period of time to effect a significant distance and effect." This phenomenon, which is as old as human history, is being cultivated as a result of "material and spiritual things, individuals and groups from different cultures, a certain cultural interaction and mutual interaction, both of which change." The possibilities with developing Internet and communication technologies have accelerated the downsizing of the world and the convergence of different cultures.[4]

Today, the requests that gain a seat of minorities who want to express themselves differently in a language, identity or cultural sense on the political and social level that, have become one of the main concerns of the states.

Modern states are adopting different approaches and practices for accepting migrants and ensuring their integration. Factors such as Euro-centrism, prejudices about the "other", the political system of states, prosperity, historical background, and looking of the identity play an important role.

The need for people living in multicultural societies to benefit from equal conditions for economic, political and public resources is an agreed upon issue.[4] In addition, opportunities should be provided for individuals to have access to public education and information/ information resources (on equal terms) so that they can realize their full potential. In this context, the importance of supporting the multiculturalism of library and information centers arises.[8]

2. The Multiculturalism Concept

According to the dictionary of Turkish Language Institute, the definition of culture is as follows:

“All the material and spiritual values created in the process of historical and social development, and the means of showing the extent of the sovereignty of man’s natural and social environment, used to create them, to transmit them to subsequent generations.”

Multiculturalism arises from the adoption of policies that two countries, Australian and Canadian governments at the beginning of the 1970’s, called multicultural politics to promote cultural differences among indigenous people and immigrants. Within the next decade English-speaking democratic countries (United States, Great Britain, New Zealand), then spread to Europe and Latin America.[4]

In terms of Europe, multiculturalism has emerged as a result of immigration from developing countries to Europe. Every immigrant naturally carries his own cultural heritage to some extent. But most of time, this culture can not match the culture of the place where it went.

In today’s Western world, especially in Europe this cultural diversity lies at the heart of social conflicts. European Union countries, which are at the top of the geographical areas of permanent migration have begun to develop policies in this respect by understanding the importance of living without conflict between different cultures and to give new duties to various institutions and to libraries in the meantime.[3]

The European Union regards cultural diversity as a wealth and supports its development. In this context, it is argued that the cultural institutions in which the libraries are located also play an important role in the rapprochement of people and thus the emergence of a healthier social structure. The location of libraries is indisputable when the current cultural heritage is moved to future generations. This is not only their duty, but also the safety of their existence in the long run. Especially services for children and young people are important in this respect. (European Union, 2014)

Meeting the needs of an increasingly diverse and diverse society culturally is both a threat and a source of opportunity for libraries. This leads to significant changes in the existing structures of libraries (management style, personnel structure, collection). [3]

3. Multicultural Institution: Library

“Cultural diversity” or “multiculturalism” refers to the coexistence and mutual interaction of different cultures; “Culture, society or a social group should be seen as a set of distinctive spiritual, material, intellectual and emotional qualities, as well as art and literature: lifestyles, co-existence, value systems, traditions and beliefs.” Cultural diversity or multiculturalism is the basis of our collective power in our local communities and in our global society.

While libraries serve a variety of interests and communities, they function as learning, cultural and information centers. While addressing cultural and linguistic diversity, library services remain committed to principles of fundamental freedoms and right to information and wisdom for all in terms of cultural identity and values.

4. Multicultural Policies and Services in Libraries

Developed societies are the societies that strive to offer equal opportunities to all the areas without discriminating against their individual, and guarantee constitutional safeguards such as freedom, rights and equality. Utilizing libraries and information centers, which are indisputable advances in the educational and cultural development of individuals, is again being addressed within these guidelines.[4]

The “diversity” seen among the core principles parallel to values such as democracy, equality and freedom, which American Library Association (ALA), which has been exemplified throughout the history of the world, has pointed out as follows:

“We value the diversity of our nation and strive to reflect this diversity by providing a wide range of resources and services to the communities we serve. (<http://www.ala.org/advocacy/intfreedom/>).

In recent years, policies and practices for multicultural library services have been developed in many countries. In the international study titled “Multicultural Communities: Guidelines for Library Services (IFLA 2009)”, 9 countries were selected, including policy and

practice and the best library examples. These countries are Canada, Denmark, Estonia, Netherlands, Norway, Spain, United Kingdom, United States and Australia. This international document has been referred to the study, and the countries that have been referred to have been investigated by referring to this document and other sources. [4]

5. Service Principles of the Library in Multicultural Society

Everyone in our global society has the right to a range of library and information services. When dealing with cultural and linguistic diversity, libraries should:

- Serving all members of the community without discrimination based on cultural and linguistic heritage,
- Providing information in appropriate language and scenarios,
- Access to a wide variety of materials and services that reflect all communities and needs,
- Employing staff to reflect the diversity of the community that has been trained to serve various communities.

6. Missions of Multicultural Library Services

In a culturally diverse society, there should be a focus on the following main missions related to knowledge, literacy, education and culture:

- Raising awareness of the positive value of cultural diversity and promoting cultural dialogue,
- Encouraging language diversity and respect for the mother tongue,
- Facilitate the inclusion of many languages, including learning many languages from early ages,
- Protection of language and cultural heritage and support for expression, creation and dissemination in all relevant languages,
- Supporting the preservation of oral tradition and intangible cultural heritage,
- Supporting the participation of people and groups from various cultural backgrounds,

- Encouraging information literacy in digital age and domination of information and communication technologies,
- Encouraging language diversity in the cyber area
- Promote universal access to cyberspace; to promote knowledge exchange and the best practices on cultural pluralism.
- Management and operation.

The multicultural library expects all kinds of libraries to adopt an integrated service approach. For cultural and linguistically diverse communities, the core activities of library and information services are central, not “separate” or “supplemental” and should always be designed to meet local or special needs.

The library should have a policy and strategic plan that defines the mission of cultural diversity, its goals, its priorities and its services. The plan should be based on extensive user needs analysis and adequate resources.

Library activities should not be developed separately. Collaboration with relevant user groups and professionals at local, national or international level should be encouraged.

The multicultural library should do the following:

- Culturally develop multilingual and multilingual collections and services, including digital and multimedia resources.
- It should allocate resources for the protection of cultural expressions and heritage with special attention to oral, indigenous and intangible cultural heritage.
- Include intercultural dialogue as an integral part of programs that support user education, information literacy skills, new resources, cultural heritage and services.
- Provide access to library resources in appropriate languages through information organization and access systems.
- Develop appropriate media and online marketing and outreach materials to attract different groups to the library.

7. Service Conception of Staff in Multicultural Library Institution

Library staff is the active tool between users and resources. Services for multicultural communities should provide vocational education and continuing education, focusing on intercul-

tural communication and sensitivity, the fight against discrimination, focusing on cultures and languages.

Multicultural library staff should reflect the cultural and linguistic characteristics of the community in order to provide cultural awareness, reflect the community the library serves, and promote communication.

8. Finance, Legislation in Multicultural Library

Governments and other relevant decision-making mechanisms are invited to cultivate and encourage libraries and library systems to offer free library and information services to different communities in terms of culture.

All libraries participating in activities in this area should participate in relevant local, national or international networks on policy development. Research is needed to obtain the necessary data to make informed service decisions and provide appropriate financing. Research findings and the best practices should be widely disseminated to guide effective multicultural library services.

The international community should recognize and support libraries and information services in the role of promoting and protecting cultural and linguistic diversity. In addition, decision-makers at all levels and libraries around the world should expand their multicultural community-based services in an innovative process.

9. Conclusion

Globalization, international migration movements and the rapid development of information and communication technologies have paradoxically influenced the growth of heterogeneous societies; it also leads to the formation of a global culture. Recognition and adoption of different culinary cultures from a television program or social network channels, and/or it can be given as an example that many things like clothing, hobbies, habits etc. start to resemble each other.

The picture that emerges when Turkish libraries are questioned about multiculturalism is not very pleasing. Especially in recent years the increasing rate of immigration in Turkey necessitates discussions about what can be done about the state policies and the re-evaluation of

the social structure in this sense and possible problems. Considering the inevitable effects of globalization, if it is desired to develop a pluralistic understanding and policies, public libraries will be the most effective means to contribute to this mission. However, attention is drawn to the lack of awareness and research in academic and applied areas regarding the role of libraries in this process, and no policy development at the state level. The lack of general law of libraries in Turkey make this gap even bigger.[4]

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The Dynamics of Conflict Between Corporations and Activist Groups: Example of Shell and Greenpeace

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Abstract: Activist groups often engage in struggles on different issues, against governments, global corporations and other actors. The purpose of activist groups, which put strains on institution and corporations by various media and means, such as guerilla-style activism, online activism, demonstrations and boycotts, is to lead the drive for a change and transition process towards the areas they perceive as problematic. Environmental activism movements, in particular, have a significant role within historical adventure of activism in general. Environmentalist-activist groups are often in a tense and conflicting relationship with corporations, within common life spaces. Approaches of corporations towards environmentalist-activist movements are also of significant importance in terms of public relations which manages relations between corporations and target audiences. This study is built upon the case of struggle on the North Pole (Arctic Region) between Greenpeace, which has a significant role among environmentalist-activist movements, and a global corporation, Shell. The study analyzes the case by discussing it on the basis of the strategic issue management process of public relations and Grunig's symmetrical model.

Keywords: activism, public relations, strategic issue management

organization, mobilization, internalization and other functions offered by the Internet.

Introduction

Activism movements have been diverted from governments towards private corporations and this diversion has recently brought about an anti-corporation approach among communities. Along with this development, issues such as consumer rights, environmental pollution, claims about corporation's occupation of natural resources and unproductive consumption of resources have started to be considered as focal points of activist movements. Activists often apply to a number of methods such as strikes and boycotts, legal actions, guerrilla-style activism, digital activism and hacktivism. Through these methods they conduct different actions such as direct pressure, influencing the public opinion, using media tactics and lobbying for legal amendments. Together with development of digital tools and the use of Internet, activist movements have gradually been more participative and widespread. Thanks to these different means and tools, today even any neglect, destruction or abuse of environment occurring in marginal regions can be communicated to the masses through the

In general terms, it is observed that in terms of the relationship between public relations and activism, corporations give more priority to public relations practices due to the pressure caused by activist movements and the need for implementation of these practices is gradually increasing. In this regard it is also seen that corporations' and public relations' perceptions about activist communities have also evolved to a different point. While at first these communities were considered as a problem for corporations, today's public relations practitioners rather adopt a two-way symmetrical communication which contains negotiation, conflict solving, proactive approaches and a bilateral balanced and dialogue-based communication process.

In addition, the issue management field within public relations is defined as management of organizational and public resources to uphold and improve public interests and rights by bilaterally balancing behaviors of corporate stakeholders and expectations of interest seekers. Responses of corporations against activism also change within this context.

Considering all these above, this study aims to the interaction between public relations and activism in terms of strategic issue management and the symmetric model through the case of conflicts between Shell and Greenpeace during the Save the Arctic campaign. Theoretical part of the study includes definitions, means and methods of activism, strategic issue management process, two-way symmetrical model and activism while the research part analyzes the environmentalist conflict between an energy corporation, Shell and an environmentalist community, Greenpeace, through the case method within the context of "Save the Arctic" campaign. The conflict between Shell Corporation and Greenpeace is analyzed in terms of activist methods used within the process and the corporation's strategy against activism, as well as components of public relations, through searches on primarily web sites of parties and then different news portals, forums, online newspapers and other media.

1. Activism

Activism is defined as a process of change led by a group of people against policies, practices or conditions which they consider problematic, through putting strain on institutions and organizations. Activism generally emerges and gradually grows when some members of a society encounter a problematic situation [1].

With a view to outlining historical development process of activist movements, we should mention that the public awareness about environmental factors rose particularly in 1960s and 1970s, along with the emergence of growing concerns and dynamism against relevant issues such as air pollution and ecocide. Activists often created scenarios in which corporations are considered as demons. The news media enhanced messages of environmentalists by supporting these scenarios and accused primarily corporations of environmental issues [2]. Especially the "*Silent Spring*", written in 1962 by a biologist, Rachel Carson, put a dent in environmental problems and emerged as a driver of environmental activism.

Activists often prefer to target corporations due to their relatively greater wealth as well as the influence they have, which entails democratic

accountability. Activist movements, primarily focusing on governments as appropriate authorities to ensure a significant change in relevant issues, may occasionally shift their target on corporations for their gradually increasing economic potential and influence on political powers. This powerful dominance is clearly seen in 100 greatest economies of the world that comprise 29 corporations in all. Therefore, populations have awoken to the fact the business world is now stronger than governments. Thanks to this economic power, policies and practices of corporations have a significant impact on millions of people. This intense power, however, entails democratic accountability which a majority of corporations are deficient in [3]. A strong consensus claiming that corporations are basically stronger than governments and indeed constitute a steering and manipulating power became efficient in 1980s and 1990s and the anti-corporate activism emerged as a "war against brands" due to the perception that the power had already shifted to corporations. Especially the stance maintained by younger activist groups began to be visible in cultural, sports and other kinds of events organized as a part of marketing activities by well-known brands such as Coca-Cola, Pepsi, McDonald's, Nike, Adidas and Gap [4]. Major tactics applied by activist groups to put strain on corporations are categorized by de Bakker and den Hond (2008:107) as follows: shareholder activism, political consumerism, social alliances (co-operations) and alternative business and trade systems [4].

Activist groups often compile and organize information about the issues they concern about (such as sustainable development, human rights and labor conditions) and disseminate this information and expected results among target audiences, in a clear and exact manner. They convey their own concerns to top managements of target corporations and offer suggestions for expected results or alternative activities. When responses of corporates are considered unfavorable or inefficient, they either further ongoing campaigns or apply alternative methods [5].

In this regard, *stakeholder activism* is a well-known tactic in activism and described as the method of purchasing shares of a corporation and taking common decisions through

participation in corporate meetings. While stakeholder activism facilitates awareness of a specific issue, *political consumerism* pertains to selection of products, producers and services based on political values, moralities and ethical conducts. Boycotts organized by political consumers against Nestle, due to the way the company commercialized baby foods in developing countries during 1970s, and investments of Shell and other companies in South Africa during the period of its racist regime can be given as examples of this context. *Social alliance*, on the other hand, is associated with the collaboration between an activist group and a corporation. In this way, corporations may have an opportunity to obtain useable knowledge about claims and opinions of activist groups and not stand unassertive against the allegations. Outputs achieved through this collaboration may create impacts on corporate policies, improvements in products and processes and corporate learning practices. The last of these categories is associated with formation of an *alternative business system*. This strategy enables activist groups to create novel norms and standards in better accordance with their targets. It is often applied in cooperation processes or during resistance against corporations. However, activist groups are regarded as incompetent to achieve given targets in this regard. Labor, consumer and manufacturer unions can be examples of practices under this strategy.

Jackson (1982:215) states that, in order to achieve their targets, activists generally apply a communication strategy, which is composed of five major categories. These are; (a) informational activities applied through interviews and means of communication with media actors; (b) symbolic activities like boycotts; (c) activities such as distributing brochures, forming networks and arranging rallies; (d) litigious activities such as submitting petitions, filing lawsuits, testifying at hearings and applying pressure on regulatory and administrative authorities; (e) civil disobedience acts such as sit-ins, blocking traffic and trespassing [6].

1.1. Means of Activism

Activism applies a variety of means in order to achieve its targets. Sert (2012:136) investigates means of activism under two major categories: traditional and modern. Activities under these

categories include strikes and boycotts, litigious activities, guerrilla-style activism, hacktivism and relevant others [7].

Strikes and Boycotts: A strike is defined as an act of collective work stoppage decided upon a consensus among labors in order to urge employers to accept their demands and to apply any necessary pressure [8], while boycott is, in general, an act of a community to sever social or economic relations with one or multiple actors in a planned or unplanned way. In more specific terms, boycott is also defined as a common attitude or behavior of individuals or groups adopted to constrict scope of markets on target [9]. The golden age of boycotts was witnessed in 1970s and this method of activism has increasingly been popular until today. For instance; Nestle was protested by activists in November 2002 due to its long-term marketing activities for popularizing convenience food for babies against breastfeeding. Public resistance against Coca-Cola's new product released in 1985 forced the company to change its policies. During "Stop Esso" campaign of Greenpeace held in 2003, activists chained themselves to fuel pumps, targeted company's headquarters and forced a shut down as a consequence. This protest was held in 17 different countries [10].

Demonstrations and Rallies: Demonstration and rallies are mass assemblies generally organized in places open to the public, in an effort to draw attention to a specific issue. Demonstrations and rallies form the most conventional type of collective movements. A rally is defined as the act of assembly in a public place in purpose of demonstration or drawing attention to an issue and is often preferred by politicians. However, all other types of demonstrations that aim collective expression of any reaction against public issues or other practices are also called as "rally".

Civil Disobedience: Civil disobedience refers to nonviolent and conscientious unlawful acts undertaken to influence governments for expected changes in laws and government policies regarding a certain issue. Being based on moral grounds, civil disobedience is considered as a political action that upholds interests of civil society and the public [11]. Civil disobedience is the most significant anti-racist movement witnessed in United States.

Historically, examples of civil disobedience can be seen in the anti-racist boycotts of racist products and means of transportation. Besides these examples, the civil obedience led by Ghandi to free India from English hegemony served a significant function in popularization and spread of this action type in all over the world [12].

Litigious Activities: The legal system, in general, is often used either by activists or corporations for offensive and defensive purposes [10]. Bringing activism to a legal dimension is a significant step to ensure governments' and corporations' conformity with the international law and ethical principles. Corporations often play safe by avoiding any violation in laws and opt for relinquishing their profit-oriented approaches in response to the legal struggles carried out by activists and concerned attorneys [3].

Guerrilla Activism: Street parties and theatres, performance acts, graffiti, humor, dance and other artistic forms of activism are considered as creative and interesting components of activist movements. Dancing, busking and playing on streets and using huge puppets in demonstrations are among creative methods used for drawing attention to important problems [13].

Digital Activism: According to Joyce, digital activism is a more comprehensive term than "cyber-activism", "online organizing" and "online activism" as it features use of offline means such as distributing digital contents through mobile phones and USB devices, while latter-mentioned terms only refer to acts undertaken on the Internet [14]. This type of activism that benefits online communication technologies facilitates speed and scope of communication, dissemination of information, availability of financial resources, individual actions and joint actions against relevant problems [15].

Hacktivism: Hacktivism is a concept obtained through merger of hacking and activism. Hacktivism features cyber forms of civil obedience practices. Hacktivism is generally undertaken in four different forms which are virtual sit-ins and blockades, automated e-mail bombings, web hacks and computer break-ins and computer viruses and worms [16].

1.2. Tactics Applied by Activists

Activists may apply a wide range of tactics and strategies to cope with the issues they stand against. Deegan (2007:8-17) outlines these activist tactics under four major types which are direct pressure, influencing public opinion, using media tactics and lobbying activities for legal amendments [17].

Direct Pressure

The first step to push for a change is often to apply direct pressure on target organizations. Most common tactics in this regard are letter and telephone campaigns as well as collective and individual petitions. Direct pressure may extend to mass demonstrations, strikes or boycotts when a broad participation is achieved. Activist groups may also apply some high-pressure tactics to take further steps in significant reform movements. These high-pressure forms of activism include educational campaigns for public, recruiting new members and finding new financial sources, influencing the public opinion or organizing high-profile media campaigns as a way to realize government actions and regulations [18].

Influencing Public Opinion

Activists would sometimes prefer in-direct pressure methods to create a public opinion against target organizations. They often apply to means of communication, such as media. The Internet, public seminars, publications such as brochures, fact sheets, newsletters are used as means in this regard. Hereby activists attempt to produce unfavorable news on media to create a negative public opinion [17].

Using Media Tactics

With a view to having broader coverage on media, activists often create and use a number of tactics called "media tactics". One of these is to create short-term notable conflicts. In order to enhance persuasiveness of campaigns, they often use findings of scientific researches with expressions like "a recent research shows that..." etc. [17].

With the consciousness that opinion leaders, such as celebrities, have a significant role in such campaigns, activists may include some public figures to campaigns as supporters of their claims. Meryl Streep's participation in the

campaign of an activist group, NRDC, against insecticides and Joanna Lumley's support for an activist campaign about animal rights can be given as notable instances in this context. Hillary Clinton's support for anti-gun lobbying activities also serves as another outstanding example [17]. Also the Greenpeace organization has used the popularity of a number of celebrities such as Lucy Lawless, Jude Law and Paul McCartney. Participation of celebrities in activist movements often facilitates efforts to find a place on the agenda and help to divert public opinion towards objections against given issues.

Lobbying Activities for Legal Amendments

Activist groups take different actions to create pressure against governments to ensure necessary response and regulations. There are lots of examples in this regard, where activist groups created impacts on governments and forced them to amend current regulations or enact new laws. These examples include a wide range of issues, from the Montreal Protocol to the ozone layer problem [17]. Media communication, campaigns directed towards decision makers or public opinion, lobbying, reformist public activities, petitioning, pseudo-events (such as the Earth Day), public education, strikes, boycotts and sit-in demonstrations can be listed as methods used by activists for this purpose [18].

A majority of scholars in the field of public relations regard activism as a forcing action to steer or divert organizations towards use of better public relation practices. Together with this, activist groups are appreciated for their ability to use public relation strategy and tactics in a fairly effective manner [19].

Jackson investigates communication tactics of activists under five main categories [20]. These can be listed as follows:

- 1) Informational activities such as interviews and other media relation methods,
- 2) Symbolic activities such as boycotts,
- 3) Distributing brochures, networking, arranging meetings,
- 4) Petitioning, filing lawsuits, making regulations, testifying at hearings, encouraging regulatory and administrative authorities,
- 5) Civil disobedience activities such as sit-ins, blocking traffic and trespassing.

2. Strategic Issue Management Process, Two Way Symmetrical Model and Activism

The main aspects that lay the foundation of issue management, which is considered as a significant field of expertise under public relations, are the abilities to foresee future problems and take necessary measures beforehand. In this regard, organizations may decide on measures to be taken against the issues that have potential impacts on their own interests and create a relevant strategy, otherwise the public may force them to take these necessary steps [21].

Chase categorizes "issues" under certain titles such as *type* (social, economic, political, technological etc.); *impact and response sources* (business system, industry, corporation, subsidiary or department); *geography* (international, national, regional, state, local etc.); *span of control* (non-controllable, semi-controllable, controllable); and *salience* (immediacy, prominence) [22].

Issues are defined as incidents that emerge beyond organizations' control limits but influence their business targets and strategy management activities. They often emerge due to the gaps between expectations of stakeholders and organizational behaviors. The main stakeholders involved in issue management processes can be listed as follows [23]:

- Activist groups: collective groups that come together to increase pressures on stakeholders,
- Internal industry actors: other members of the same industry,
- External industry actors: members of other industries,
- Potentially activist communities: individuals that can be identified by demographic features or personal opinions and have a potential to be activist when they think their interests are under pressure,
- Customers: individuals and organizations involved in exchange of goods and services,
- Employees: individuals who exchange time, knowledge and capabilities with financial gains,

- Law-makers: persons who make laws and regulations in order to reward or punish acts,
- Executive authorities: persons who enforce laws and set performance standards,
- Judicial power: authorities that assess laws and legal regulations,
- Investors: persons and entities that provide financial support for commercial organizations,
- Neighbors: persons who live around organizations and have a potential to be affected by their operations, either in a positive or negative way,
- Media: the community which consists of reporters, editors and news directors who often attempt to comprehend issues and events, comment on them and keep relevant reports,
- Social media: individuals like “backpacker journalists” who create and disseminate information through new communication technologies in the absence of conventional gatekeepers.

Issue management process is identified as management of organizational and public resources to uphold and improve public interests and rights by bilaterally balancing behaviors of corporate stakeholders and expectations of interest seekers. Strategic issue management, on the other hand, facilitates strategic business plans and promotes a management based upon understanding. This method realizes the given principle through following current issues in a sustainable way, understanding public policy trends, discussing social responsibility standards expected from major organizations and stakeholders, using communication methods for controversial issues, encouraging efforts for understanding and shared decision making processes [23]. Possibility of a new enactment, a claim or opinion put forward and supported by media or other communication channels, a competitive development, a newly published research, changes in performance or attitudes of both internal and external actors associated with the organization may be given as examples of issues to be addressed by organizations. These

problems may also be considered as underlying factors of the issue management process [24].

From another point of view, issue management is defined as an endeavor often made by corporations in an effort to decide on possible strategies to be used in case they encounter activist groups restraining law-makers in issues associated with corporate operations [24].

Of all causing factors behind the increasing importance of issue management in public relations, the rising activist movements in United States, which achieved an extent of attracting public opinion and finding a broad coverage on media, can be given as a notable example. Historically, pressures of activist groups often succeeded in steering corporations to change their business models or develop alternative strategies.

As a distinctive model of public relations, two-way symmetrical model does not regard activist groups as communities to be dealt with but significant stakeholders that have a potential to guide corporations in business activities. According to Deegan, the reactive approach of public relations has a limited impact on activism and the priority hereby should be given to a more proactive approach, called as two-way symmetrical model, which involves negotiating and conflict solving processes. This approach involves understanding as many details relevant to activists as possible and aims to ensure mutual benefits through a two-way communication process. Advantages to be obtained by corporations upon involvement in a two-way symmetrical communication are explained by Deegan as follows [17]:

- Establishing positive relations causes changes in opinions of activists and potential activists. This step may bring about quick and proactive responses and ease the adaptation process,
- The span of control over potential threats can be enhanced by proactivity,
- Collaboration with activists may dissuade them to pursue responses of third parties such as media, governments or regulatory authorities,

- Improvement in corporate performance develops relations with not only the activists but also the other relevant stakeholders,
- Transparent and fair performance improvement efforts often help activists establish a stronger trust on organizations, particularly in cases of urgencies such as sudden chemical accidents.

However, a majority of organizations object to engage in dialogue process with activists. These organizations often look upon activists as trouble-makers. In this regard, most of the researchers suppose that responses against claims of activists entail prior strategic plans in consideration of both expected outcomes and impacts of conflicts. According to Oliver (1991:145-179), organizations typically adopt five major strategic responses against activism. These are; (1) *acquiescence*, which is bowing to demands of activists; (2) *compromise*, which involves negotiating with activists to balance perspectives of different parties, mitigate resistance or come to an understanding; (3) *avoidance*, through concealing problems, diverting activities or building barriers between the organization and external pressure; (4) *defiance*, through ignoring norms and values, withstanding new demands and attacking to the source of pressure; and (5) *manipulation*, which involves influencing perceptions about the organization or managing the process that have a potential effect over the organization [25].

The lack in balance of power between activists and corporations poses another threat in this context. Against the current opinions supposing that activists cannot efficiently react against organizations which are extraordinarily comfortable in terms of financial sources, some scholars support the idea that “perfectionism” and somewhat symmetrical approaches in especially public relations may help the efforts to redress the balance between organizations and audiences. However, according to the objections against this claim, power advantage of organizations would not enable implementation of this symmetrical or win-win communication process. On the other hand, findings of the studies conducted by J. E. Grunig and L. A. Grunig et.al. reveal that relatively active or more activist

communities and those with lesser sources have indeed a great potential to put strain upon organizations, which are often held responsible for the issues they concern about [26].

According to Grunig, activism brings organizations closer to perfectionism. Therefore a perfect public relations approach is often considered as the most effective strategy to deal with the pressure sourced by activists. The perfect or ideal public relations theory supposes that pressures of activist communities encourage organizations to improve their public relations activities. Grunig explains different aspects of the interaction between public relations activities and activist communities as follows [27]:

1. The activist pressure poses an extensive threat against organizations.
2. Activist groups differ in terms of organizational size, variety of issues, types and effectiveness of applied tactics. However, all activist groups, particularly the smallest but the most active ones, pose a potential threat for organizations.
3. Public relations practitioners have an irreplaceable role in conflict solving processes between activist communities and organizations. In this regard, both these communities and organizations may recruit communication managers.
4. Some organizations attempt to ignore all evidences of resistance applied by activist communities.
5. Four public relations models supposed by Grunig may emerge in public relations departments of organizations that are under the influence activism.
6. In addition to all, two-way (asymmetric and symmetric) models of public relations are more effective in resolution of conflicts between organizations and their external audiences than one-way (press agency and public information) models.
7. Two-way asymmetric model of public relations outweighs other models, for practitioners associated with issue management activities.

8. Two-way symmetrical model of public relations is a model least used but most effective in struggle against activist pressure. As a part of this model, research activities enable proactive public relations, which have a critical place in this regard.

3. Research

3.1. Aim and Scope of the Research

The aim of this research is to discuss the interaction between public relations and activism in terms of strategic issue management and the symmetric model through the case of conflicts between Shell and Greenpeace during the Save the Arctic campaign.

Activism actions have created a catalyst effect within the profession of public relations. Considered as a significant and active social stakeholder of today's relations, for public relations practitioners activist groups represent communities to be understood rather than being resisted against. This fact features a two-way symmetrical model based on the principle of proactive communication which involves negotiation and conflict solving processes rather than defensive communication that often eventuates with conflicts. Likewise, issue management emphasizes the importance of activist groups while dealing with the problems arising from the gap between corporate behaviours and expectations of stakeholders. Based upon this context of discussions and approaches, this study aims to analyze the relationship between public relations and activism through examples of a single case.

3.2. Research Methodology

This study applies the case method which is rather a research strategy than a method. The case method entails a systematic research and analysis of multiple organizations, groups or communities involved in a single case of a specific period. Means of data collection used in the case method may be seen in different forms as follows: documents, observations, interviews, participating in meetings etc. [28].

The data of this study on Shell's drilling activities and Greenpeace's resistance was obtained through online searches about sample

keywords such as "Shell and the Arctic", "Shell and Greenpeace" on search engines. Only those associated with Shell's case were taken into consideration out of all search results listed by engines. The data obtained through these searches, particularly on websites of relevant organizations and other news portals, forums, online newspapers and media was analyzed in terms of activist tactics and strategies of corporations, as well as the relations between activism and public relations.

3.3. Findings and Evaluation

Greenpeace initiated a recent worldwide campaign to save the Arctic region. Among major organizations targeted within this campaign, Shell Corporation plays a significant role as it seeks for oil prospecting opportunities in the region. This study discusses both Greenpeace's activist actions and tactics applied during the Save the Arctic campaign and Shell's conformity with the issue management principles and two-way symmetrical models.

Greenpeace

Greenpeace has been established as an independent global organization to protect environment and support peace-building processes. The organization claims that all actions of Greenpeace are carried out for specific purposes, such as, to commence an "Energy Revolution" against the climate change, create a protective network of marine ecosystems against unaccountable fisheries, save the oldest forests and all plants, animals and human beings that survive on these ecosystems, deal with underlying reasons of conflicts, ensure a whole disarmament through non-proliferation of nuclear weapons and struggle for peaceful environments, protect biodiversity by standing against genetically modified organisms and support sustainable agricultural systems.

Greenpeace operates with 28 regional or national headquarters in 40 countries over Europe, America, Asia and the Pacifics.

According to statements of this organization; Greenpeace has been sustaining its reactive actions in environmental issues since it set sails of a small craft full of volunteers and journalists in 1971 towards the Amchitka Island in the North of Alaska, where the US was conducting nuclear experiments. Greenpeace's activities include testifying at hearings of criminal cases associated with the environment, peace-making actions by applying pressure on perpetrators through influencing the public opinion, conducting analyses, preparing reports and press releases, interviews and meetings with the authorities etc. Greenpeace regards itself as one of few environmentalist organizations which can have influence on international agreements through lobbying activities, draw out proposals and convince authorities for approval [29].

Shell

Founded in 1907, Royal Dutch Shell Corporation today employs about 94.000 people and operates in over 70 countries around the world. Its main headquarters are located in Hague, Netherlands. The company is actively engaged in business fields of "Retail Sales", "Liquid Petrolatum Manufacturing and Marketing", "Commercial Fleets", "Natural Gas and Oil Drilling", "Aviation Products", "Chemical Products" and "Marine Products". Main target of the company is explained as to use energy resources efficiently within the framework of environmentalist and social responsibility [30].

Save the Arctic Campaign

Greenpeace's Save the Arctic campaign was initiated in 2012. Aim of this campaign is to save the Arctic region as a protection area free of oil drilling activities and industrial fisheries. Targeting corporations that seek for drilling opportunities in the Arctic region, such as Shell, Gazprom, Statoil and Exxon, Greenpeace furthers this campaign with the claim that oil spills caused by drilling activities may be inevitable and sustain for many years below the ice layer, without even being noticed, and damage the nature as a consequence.

3.3.1. Means and Tactics Used by Activists in Save the Arctic Campaign

Greenpeace has used a good number of tools and tactics, peculiar to activist movements, during its SaveTheArctic campaign against the Shell Corporation. Among these tools and tactics there come the civil disobedience activities, guerilla-style activism, digital activism as well as other relevant methods such as direct pressure, influencing the public opinion, use of media tactics and lobbying activities for legal amendments.

Use of Media Tactics

Figure 1: Greenpeace Action Against Shell's Petroleum Ship with Lucy Lawless



Greenpeace activists stopped Shell's vessel when it was due to leave its departure port in New Zealand for a drilling program in the Arctic. New Zealander actress Lucy Lawless, who is well-known with the TV series called "Xena: Warrior Princess", joined this environmentalist action by climbing aboard the vessel (24th February, 2012). Participation of a globally renowned celebrity and activist helped the action to be covered by the news media and make a significant influence on appropriate environments.

Figure 2: Celebrities who have signed Save the Arctic Campaign



World famous Hollywood stars, environmentalists, rock stars, and many others supported this movement against oil prospecting activities and unsustainable fisheries in the Arctic Ocean by signing an online petition. Paul McCartney of the Beatles, famous Spanish director Pedro Almodovar, actors Javier Bardem, Robert Redford, actress Penelope Cruz and soloist of Radiohead band, Thom Yorke were among these celebrities (21th June, 2012).

In an effort have a place on the mass media, activists develop and apply a wide range of tactics. A significant one of these is to involve public figures to campaigns as supporters of activist claims, with the consciousness that such opinion leaders as celebrities may play a significant role in this regard. The news media generally cannot stand indifferent to this kind of news and thus activist groups have an opportunity to proclaim aims and expected outcomes of their activities and to increase the number of supporters, by reaching large masses.

Civil Disobedience Actions

Figure 3: Action by Six Greenpeace Members on Board The Noble Discoverer Drill Ship



Six Greenpeace members went aboard a drill ship named as The Noble Discoverer, which was going to embark for drilling three different oil wells in Alaska offshores. Activists stopped its departure from the Taranaki port located in New Zealand (24th February, 2012).

Figure 4: Greenpeace Action to Stop Shell's Vessel



In another action, 20 Greenpeace activists from 13 different countries climbed aboard Shell's oil prospecting vessel in Helsinki and stopped its departure. This drill ship, stopped by the Greenpeace activists just before its departure from Helsinki seaport, was going to be used for Shell's oil prospecting activities the Arctic (1st May, 2012).

Figure 5: Greenpeace Action to Climb a 310-meter Building



In an effort to protest Shell's activities, six Greenpeace activists climbed on the highest skyscraper of the Western Europe, The Shard building which is located in London. Reaching to the top of this 310-meter building, Greenpeace activists unfurled a banner with "Save the Arctic" written on it. Greenpeace explained the reason for choosing this building, which was modeled on a shard of ice, as it is located in the middle of Shell's Headquarters in London (12th July, 2013).

Civil disobedience refers to nonviolent and conscientious unlawful acts undertaken to influence governments for expected changes in

laws and government policies. Civil disobedience actions are carried out as public events; do not involve any kind of violence. Perpetrators of these actions are often aware of the punitive sanctions referred to in relevant laws.

Greenpeace furthers its worldwide activities in different cases under the principle of civil disobedience. Most common activities of the organization are seen as sit-in protests against ecologically destructive factories, trespassing in ships loaded with toxic materials or activists' chaining themselves.

Lobbying for Legal Amendments

Figure 6: Message for Obama to Stop Arctic Drilling



Five Greenpeace activists scaled the Calatrava Bridge in Jerusalem and unfurled a 150 square meter banner. The activist organization did this to ask Obama, who was visiting the Israeli authorities, to forbid oil prospecting activities in the Arctic Ocean. The banner reading "Obama: Stop Arctic Drilling" in English and Hebrew was kept unfurled for three hours (21st March, 2013).

Activist groups take different actions to create pressure against governments to ensure necessary response and regulations. There are lots of examples in this regard, where activist groups created impacts on governments and forced them to amend current regulations or enact new laws.

Influencing the Public

Figure 7: Greenpeace Action Against Shell During a Formula 1 Race



Greenpeace activists protested Shell's oil drilling activities in the Arctic during the Formula 1 Belgium Grand Prix races by scaling a 20-meter banner, reading "**Arctic Drilling? Shell NO!**", from the roof of tribunes across the VIP area (25th August, 2013).

Activists would sometimes prefer in-direct pressure methods to create a public opinion against target organizations. They often apply to means of communication such as media. Big sports events, openings, corporate celebrations, mass meetings and similar others constitute the most favorable platforms for this kind of activities.

Guerrilla Activism

Figure 8: Greenpeace Action in Shell's 90th Anniversary Events



Figure 9: Greenpeace Action in Shell's 90th Anniversary Events



Greenpeace activists protested Shell's 90th anniversary celebrations held in Haliç Congress Center by paramotoring throughout the area where hundreds of stakeholders were present. The paramotor was carrying a banner reading "Stop Arctic Drilling" in English. Right after this, activists in pole bear costumes arrived at the Congress Center by a boat sailing through the Golden Horn. Many others, who had been present inside the area, joined this protest by unfurling small banners and putting on pole bear masks. A 80-squaremeter banner was opened, in addition, on a building outside the Congress Center, "Get Away from The North Pole" written on it in Turkish (11th September, 2013).

Figure 10: Greenpeace Action with a 100-meter Banner



Another example of Greenpeace's Save The Arctic campaign was the 100-square meter banner unfurled to force Shell to halt its activities in the Arctic region. The banner was containing names of 6.7 million people around the world who have signed the petition prepared within the scope of the campaign.

Greenpeace's largest vessel, Esperanza, and its 35-person crew pursued the Polar Pioneer expedition ship towed by a 200-meter heavy lift ship called as Blue Marlin for 5000 sea miles across the Pacific Ocean since it raised anchor from Malaysia. According to the data obtained by Greenpeace, this one of the oldest drill ships in Shell's fleet, the Noble Discoverer, is owned by Shell's subcontractor, Noble Drilling. The company entered a guilty plea regarding eight different felonies at relevant hearings upon Shell's unsuccessful drilling activities in the Arctic Ocean in 2012 [31].

Guerilla-style activities are carried out through street parties and theatres, performance acts, graffiti, humor, dance and other artistic forms of activism which are considered as creative and interesting components of activist movements. Dancing, busking and playing on streets and using huge puppets in demonstrations are among creative methods used for drawing attention to important problems. Through these astonishing, influencing and extraordinary actions, activist groups have an opportunity of drawing public attention to significant issues and enable a broad coverage by mass media.

Direct Pressure

Figure 11: Action Against Shell's and LEGO's Cooperation

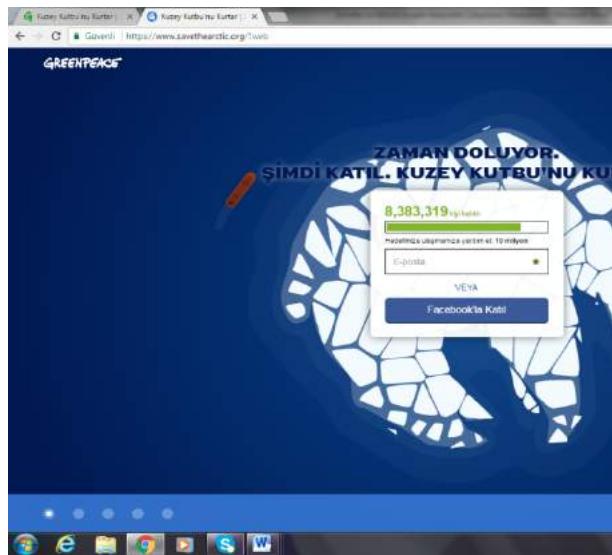


Lego placed Shell's logo on a special collection of toys, as a part of its joint promotion campaign with the company. Greenpeace initiated a counter campaign claiming that Shell tries to create brand loyalty among young children by having its logo on toys. The organization also accused Shell Corporation of occupying children's playgrounds to improve its own image. The campaign, starting on the 1st January, 2014, achieved its objective with support of over 1 million people in 3 months. In consequence of the intensive pressure applied by the campaign, Lego decided not to renew its contract with Shell (9th October, 2014).

A significant step to push for a change is often to apply direct pressure on target organizations. Most common tactics in this regard are letter and telephone campaigns as well as collective and individual petitions. Through its online petition, Greenpeace managed to reach large masses in a short period (3 months) and convince LEGO to renege on its contract with Shell.

Digital Activism

Figure 12: An Online Petition Campaign by Greenpeace



Greenpeace opened an online petition campaign as the namesake of its "SaveTheArctic" motto on <http://www.savethearctic.org/?web>. Four major potentials of online activism, including awareness, organization, mobilization and transnationalization, were obtained through this campaign signed by over 8 million individuals. Greenpeace's target for this petition, however, is to reach 10 million supporters.

It was observed through all these examples that Greenpeace can efficiently uses a majority of tools and tactics within the scope of activism.

3.3.2. Shell's Approach Towards Save the Arctic Campaign

According to Shell's own statements, the company provides efficient energy sources in a responsible way and through sustainable policies. The company claims that it continuously supports the efforts to shape a future where unfavorable impacts of the energy sector on our planet are minimized. They also claim playing a significant role in endeavors to improve and preserve the quality of life and being aware of the climate change issue.

However, they also accept that leakages of petroleum and products thereof pose hazards for the environment, employees and neighbour

communities and claim that all facilities of the company are well-designed to prevent leakages and spills of hazardous substances and they pay a great effort to ensure safe management and necessary maintenance activities in this regard. They also refer to their investments in necessary equipment and human experience in response to possible leakages [30].

Despite all statements given above, the company had to cease its oil prospecting activities across the Arctic region in September 2012, due to the failures in its leakage protection systems. Moreover, the company filed a lawsuit against Greenpeace at a District Court in Netherlands to force a caution for a punitive fine of 1 million euros to be imposed in case any of its members protests the company within 500 meters of its properties [32].

In addition, Kulluk's agrounding off Stiklidak Islands near to Kodiak in the Gulf of Alaska in January, 2013, alarmed environmentalist organizations and the public opinion of potential threats posed by the oil prospecting efforts in the Arctic region. Being towed by a new tugboat of Shell's which worths 200 million US Dollars, the Kulluk could not resist unfavorable weather conditions of the Bering Sea and began wafting after the rupture of its 122-meter line used for trailing. Although the Aiviq tugboat managed to reach to Kulluk on Friday again, it could not help to avoid another wafting for a couple of engine failures 50 miles off the Kodiak Island, together with effects of winds up to 65 kilometers and waves up to 10 meters [29].

Figure 13: Shell's Drill Barge Called as "Kulluk"



After all these disappointing incidents, Royal Dutch Shell announced that the company stopped its oil and gas exploration efforts in the Arctic region as of September 2015. This announcement of Shell's suspending Arctic oil drilling activities gladdened Greenpeace and other environmentalist organizations. The company declared that it could not find sufficient amounts of oil and gas off Alaska despite its multi-billion dollar investment. The announcement also included that Shell's ongoing oil and gas exploration off Alaska State was stopped due to a number of reasons, such as insufficient amounts of sources in drilled areas, high costs of the activities and unpredictable regulations of United States. However, the company had previously announced that it would further its activities in the Arctic region despite decreasing oil prices and objections of environmentalist organizations [33].

Besides the Arctic region issue, the company has been criticized for its other activities in different geographies. It also has notoriety with Brent Spar oil storage incidents that happened in the early 1990s and the environmental crisis experienced by Nigeria's Ogoni community.

Figure 14: Brent Spar Action of Greenpeace



Considering it was of no further value, in 1995 Shell decided to dispose Brent Spar, its North Sea oil storage, but Greenpeace objected this plan claiming that it would cause huge damages in the environment. The campaign gained worldwide population in a short while and both Greenpeace actions and Shell's insistent attitude were covered by the mass media. Shell's disposal plan was stopped in consequence of Greenpeace actions.

Likewise, the company was accused of being irresponsible for environmental hazards emerged in Nigeria, such as oil spills, effects of gas burning, acid rains, poor land and waste management activities. Shell was also criticized for execution of KenSaro-Wiva by the military regime of Nigeria, who was the leader of Ogoni community, as he had led forth the protests against the company's oil drills in Ogoniland.

From a perspective of strategic issue management and two-way symmetric communication model, the Arctic Region conflict between the most rooted and effective environmentalist activist organization, Greenpeace, and the Royal Dutch Shell Corporation, which has got into the market as one the biggest petro chemistry companies on earth upon merger of Shell and Royal Dutch companies, is seen to have largely been caused by the gap between organizational behaviors and expectations of stakeholders. Activist communities constitute a significant group of stakeholders within this context.

Of all causing factors behind the increasing importance of issue management in public relations, the rising activist movements in United States, which achieved an extent of attracting public opinion and finding a broad

coverage on media, can be given as a notable example. Historically, pressures of activist groups often succeeded in steering corporations to change their business models or develop alternative strategies.

As it is also mentioned in the first part of this study, in an effort to uphold and improve public interests and rights, issue management features bilateral balancing policies, management of organizational and public resources as well as behaviors of corporate stakeholders and expectations of interest seekers. Any possible gap between expectations of stakeholders and organizational performance in balancing use of public resources would cause problems and crisis for corporations, even make them fall into disrepute and public distrust. In this regard it is seen that Shell Corporation has most of the time resisted against environmentalist activism. This attitude reveals also reveals that the company has adopted the *defiance* approach that is “ignoring norms and values, withstanding new demands and attacking to the source of pressure” out of five major corporate approaches towards activism, as supposed by Oliver [25].

Yet another aspect in this point is that, also stated in the theoretical framework of this study, as a distinctive model of public relations, the two-way symmetrical model does not regard activist groups as communities to be dealt with but significant stakeholders that have a potential to guide corporations in business activities.

Advantages to be obtained by corporations upon involvement in a two-way symmetrical communication are mentioned by Deegan as follows [17]:

- Establishing positive relations causes changes in opinions of activists and potential activists. This step may bring about quick and proactive responses and ease the adaptation process,
- The span of control over potential threats can be enhanced by proactivity,
- Collaboration with activists may dissuade them to pursue responses of third parties such as media,

governments or regulatory authorities,

- Improvement in corporate performance develops relations with not only the activists but also the other relevant stakeholders,
- Transparent and fair performance improvement efforts often help activists establish a stronger trust on organizations, particularly in cases of urgencies such as sudden chemical accidents.

It seems hardly possible to claim that the Shell Corporation applies the two-way symmetrical model, which involves negotiating and conflict solving processes, paying regard to demands of stakeholders through a bilateral and balanced method of communication.

Global corporations such as Shell should not consider activist organizations, such as Greenpeace, as rivals in an area of conflict but as fundamental stakeholders of business processes, knowing that they contribute to mutual understanding, collaboration and balanced use of resources within the common life spaces. They should also be acknowledged as a reflection of global activism, which struggles for the visibility of social demands, expectations, complaints and warnings. Public relations practitioners, on the other hand, should further current efforts to make this reality a principle of corporate policies.

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Heuristics Performance Evaluation Using Data Envelopment Analysis

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Abstract. In solving optimization problems with algorithms, it is crucial to find the best heuristic parameters to obtain the best performance. In an algorithm, values of various parameters should be identified prior to the application because they can make significant changes in the performance indicators. In this paper distinct parameter configurations of a Simulated Annealing(SA) heuristic in a vehicle routing problem with cross docking(VRPCD) are evaluated using Data Envelopment Analysis(DEA). In a VRPCD setting after the products are picked up from various suppliers and collected in the central dock, they are delivered to distinct customers. In this problem heterogeneous vehicles with different capacities are used as the transportation instruments. One important feature of a cross docking setting is that all the vehicles start and end their routes in the cross dock. The cities in the pickup and delivery regions are visited only once by one vehicle. SA is used to find the least system cost including transportation and fixed costs. SA uses various parameters such as initial temperature(T_0), temperature reduction rate(α), maximum number of iterations(I_{max}) before passing to the next temperature, and maximum number of temperature reductions(N_{max}). In this study two levels of α , three levels of I_{max} , two levels of N_{max} and two levels of T_0 are considered for comparison. A total of 24 parameter configurations are obtained. Each configuration is considered as a decision-making unit for analysis in DEA. CCR and BCC methods are used to evaluate algorithmic performance. CCR method is based on constant returns to scale, while BCC method is based on variable returns to scale. The results show that the two DEA models provides consistent results in showing the most efficient combinations. On the other hand, BCC model shows a wider group of the most efficient combinations while CCR model provides a narrower one.

Keywords: Vehicle Routing, Simulated Annealing, Data Envelopment Analysis, Efficiency, Cross efficiency

1. Introduction

This article evaluates the various parameter combinations with the aim of finding the best algorithmic performance in a vehicle routing problem. An algorithm like Simulated annealing includes numerous parameters such as initial temperature, temperature reduction rate, number

of iterations or final temperature. Each parameter can have values between certain top and bottom levels. Each different combination of parameter values can bring different results for the performance indicator. The aim of this paper is to find the most efficient parameter combination/s for a simulated annealing algorithm used to propose a best solution for a vehicle routing problem in a cross docking environment. In the

proposed setting there is a time constraint and the aim is to find the best transportation performance measured by total distribution costs. Customers expects fast delivery therefore logistics service providers should predefine a time constraint for their operations [1]. For this reason, vehicle routing is a crucial problem for the logistics service providers.

To obtain the best delivery performance importance of finding best parameter configuration was emphasized in many articles in the literature. The most widely used methods to choose the best parameter configurations in the literature are design of experiments and statistical analysis [2]. Coy and Golden (2001) used design of experiments to find the most effective parameter combinations for the two local search heuristics that are used to solve 34 VRP problems [3]. They used the procedure both for capacity and route based constraint problems. Another study used a statistical method to search for the best parameter configurations for evolutionary algorithms [4]. The authors constructed a functional relationship between the performance indicators and the parameter values by using simulated data [4]. Another study observed performance of various parameter values of several heuristics including genetic algorithms by using design of experiments [5]. Ruiz, Marato and Alcarez (2006) also used design of experiments to evaluate different parameter settings and compared many alternative combinations for various genetic algorithms [6].

Design of experiments and statistical methods are considered as useful methods to find the best parameter configurations for the algorithms as shown in several studies above. While these methods are beneficial tools to determine best settings their results are statistically meaningful when the number of combinations are limited in a certain amount [2]. As the number of decision criteria such as the possible parameter values increase the complexity of the decision making process also increase due to the large number of paired comparisons [1]. Additionally when the parameter values that should be compared differ slightly from each other, the results of the paired comparisons may not be statistically significant

[1]. One can argue that to eliminate the stated disadvantages ANOVA can be used instead of paired comparisons with design of experiments. When that is the case, three main hypothesis of the parametric test ANOVA must be met before the analysis which are normality, homoscedasticity, and independence of residuals. Meeting the three hypotheses at the same time is a very difficult task to reach [2].

As an alternative to design of experiments Lu and Yu (2012) firstly proposed data envelopment analysis (DEA) to compare relative efficiencies of parameter combinations of a genetic algorithm heuristic used to solve a VRP with pick up and delivery with soft time windows [1]. In their approach, each combination for different parameter values are considered as a decision making unit (DMU) to be compared in terms of efficiency in the DEA analysis. The authors found that DEA is appropriate to find the most efficient algorithmic configurations. Later on Lu and Wu (2014) used cross efficiency method (for a detailed description see [7]) to rank the most efficient results among the DMUs [8]. The authors showed that the results from both relative efficiency and cross efficiency are consistent with the results obtained by a statistical method.

Similar to the studies of [1], [2], [3] and [4], the current study adopts the DEA analysis as the tool to determine the most efficient parameter combinations for the proposed SA algorithm used solve an instance of a VRPCD problem. DEA was firstly introduced by [9] with a constant return to scale approach and later extended by [10] with an approach of variable returns to scale. DEA is a non-parametric linear programming based technique works by measuring efficiency of multiple inputs and outputs of a set of DMUs that should be homogeneous [11]. DEA is also widely used for performance evaluation purposes in economics and operations research [1].

In this study VRP is studied with a cross docking setting (VRPCD). VRP has been intensively studied in the supply chain literature. VRPCD was firstly studied by [12] with the aim of finding best distribution network in a pickup

and delivery setting. In their study VRP setting was placed in an environment where a certain number of pick up sites are connected to the certain number of delivery sites with a cross dock center. Homogenous vehicles within a set were used to drive in the pickup and delivery routes. All the routes of pickup and delivery started and ended at the cross dock while making sure that all the vehicles return to the dock simultaneously. The goal was to minimize total distribution cost in a specified time windows. The authors used a tabu search algorithm to determine the best cost for the system. Later on [13] improved the tabu search algorithm proposed by [12] for the same problem and found better performance outcomes. [14] also studied VRPCD problem of [12] but within a different setting. [14] studied VRPCD problem in an open VRP setting and used SA algorithm to find the best performance outcomes.

This study uses SA algorithm to find the possible minimum total cost of a VRPCD system which includes transportation costs and fixed costs of the vehicles. Within this setting, this study aims to determine best parametric configurations for the SA algorithm which reveals least total costs. DEA is chosen as the tool to decide the best parameter values of the proposed SA algorithm. In a study parameter values of a SA algorithm proposed to solve the truck and trailer routing problem was evaluated with DEA analysis [2]. [2] evaluated of the efficiency of a SA algorithm with DEA in a section of the article.

In the literature, there are two main methods of DEA which are CCR and BCC proposed by [9] and [10] respectively. CCR method is based on constant returns to scale, while BCC method is based on variable returns to scale. The constant return-to-scale assumption of CCR is criticized because it might not always hold for inputs and outputs of an algorithm that aims to solve an optimization problem [8]. For this criticism in this study BCC method which provides variable returns to scale is also proposed to compare parameter alternative values of the SA algorithm together with CCR method.

In this study, VRPCD problem is tried to be solved by a SA algorithm. Since SA algorithm has many parameters and each parameter can

have a different value it is important to find best parameter configuration that will reveal the best performance outcome. Data envelopment analysis is chosen as the tool the decide which parameter configurations bring the most efficient results. Some studies used DEA for algorithmic performance evaluations ([1], [2], [8]) but all of these studies focused on measuring the performance of a Genetic Algorithm by DEA. Only one study devoted a section to evaluate performance of a SA algorithm with a VRP with time constrained problem [2]. For the best of our knowledge DEA is firstly used to determine the efficiency of a SA algorithm that is used to solve the VRPCD problem. CCR and BCC methods are used to evaluate algorithmic performance. The results of the two methods are compared. The comparisons were observed to see whether they show similar or different results. The results were discussed to see how suitable the DEA methods to evaluate the algorithmic performance.

Remaining of the paper is as the following. The second section describes the methodology including the problem definition, properties of the DEA analysis, brief description about the SA algorithm and the numerical example. The third and the final section presents the findings and provides a discussion about the results.

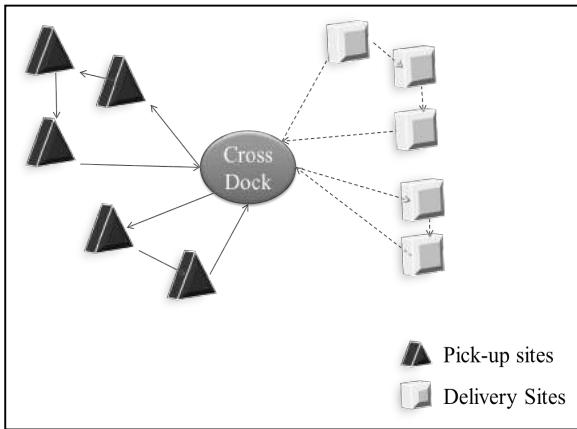
2. Methodology

2.1. Problem definition of VRPCD

VRPCD problem in this study has two routes for pickup and delivery. In the first route the products are taken from the pickup nodes which are the suppliers in this study. The products taken from the suppliers are firstly delivered to the cross dock in which the products are consolidated for customer delivery. In the second route the consolidated products are distributed to the delivery nodes which are the customers. The customer demand is a known priory. The vehicles used in the both routes are chosen from a set whose population is predetermined. The vehicles are heterogenous meaning capacity of the vehi-

cles are different from each other. Heterogeneity is a difference of our study from the studies of [12] and [13]. The vehicles should finish their routes in the specified time horizon. The route of a vehicle is defined as the path starting from the cross dock and ending at the cross dock after the pickup or/and delivery. Split deliveries are not allowed in this study. Each pickup and delivery site is only visited by one vehicles. After all the pickup routes are finished delivery routes start immediately. The visual representation of the problem is shown in figure 1. The time spent in the length of a delivery or pickup site is assumed to be zero for the calculation simplicity. The goal of this problem is to find the routes that minimize the total system cost which is calculated as the sum of distribution costs and the fixed costs of the vehicles.

Figure 1: Representation of the VRPCD problem



2.2. DEA for efficiency measurement

Notation

- i: index of outputs
- j: index of inputs
- I: total number of outputs
- J: total number of inputs
- m: indices of each DMU (parametric configuration of the algorithm)
- n: total number of DMUs
- o: index of the evaluated DMU

O_{im} : quantity of output i produced by configuration m

I_{jm} : quantity of input j utilized by configuration m

x_{im} : weight specified to output i by configuration m

y_{jm} : weight specified to input j by configuration m

E_m : efficiency score of combination k

λ_m : the weight assigned to configuration m

Each algorithmic configuration is considered as a DMU when the DEA is used to measure algorithmic efficiency. The efficiency score of each DMU is calculated as the ratio of weighted sum of outputs to weighted sum of inputs based on the constant return to scale assumption. The aim is to maximize efficiency score of each DMU while the efficiency score is below or equal to 1 [1]:

$$\text{Maximize } E_m$$

S.T.

$$\frac{\sum_{i=1}^I O_{im} x_{im}}{\sum_{j=1}^J I_{jm} y_{jm}} \leq 1, \quad \forall m$$

$$x_{im}, y_{jm} \geq 0, \quad \forall i, j$$

The above model is solved n times to obtain the best efficiency score of all the DMUs [1].

The constant return to scale assumption was seen as strict by the [10], and they proposed a more relaxed assumption of variable return to scale. The model of the BCC is given below [10]:

$$\text{Maximize } \eta_0$$

S.T.

$$\sum_{m=1}^n x_{im} \lambda_m \leq x_{io},$$

$$\eta_0 * y_{j0} \leq \sum_{j=1}^n y_{jm} * \lambda_m$$

$$\sum_{m=1}^n \lambda_m = 1,$$

$$\lambda_m \geq 0,$$

Based on the above model, when the objective value of η_0 is 1 and the slack variables in the constraints are zero then the evaluated DMU is considered as efficient [10].

The classical DEA model assumes that the inputs should be minimized to obtain the maximized outputs. However, in some situations about operations research while inputs should be minimized, some outputs should also be minimized meaning there are undesired outputs. In the case of this study the aim is to minimize all the interested variables which are total vehicles used, total traveled costs which are measured by total traveled distance and total time spent, total travel time and CPU time spent to make the computations. This study handles the undesired outputs by subtracting the objective values from the big M as shown in the following:

$$y_{jm}^+ = M_j - y_{jm}^-, \quad m = 1, \dots, n$$

2.3. SA Algorithm Parameters

SA algorithm is used to solve the proposed VRPCD problem in this study. For a detailed description of a SA algorithm works of [15] and [16] can be referred. To see the SA algorithmic procedures used in this study the reader is referred to [17]. In addition to the procedures described in [17] this study uses time horizon as a required condition in the algorithm.

2.4. Numerical example

To test the proposed problem of VRPCD the dataset of problem 2 used in the studies [12]–[14] are adapted. One difference from the adapted data set is the capacity of the vehicles. In this study capacity of the vehicles is a variable unlike the original dataset. The dataset used in this study can be seen in table 1.

Table 1. Parameters in the problem set

Parameters	Values
Number of sites	30
Number of vehicles	20
Capacity of vehicles	U(145,155)
Fixed costs of vehicles	1000
Travel time between sites	U(20,200)
Distance between sites	U(48,480)
Pickup/delivery amounts	U(5,20)
No. of suppliers	7
No. of customers	23

SA uses various parameters such as initial temperature(T_0), temperature reduction rate(alpha), maximum number of iterations(IterMax) before passing to the next temperature, and maximum number of temperature reductions which do not improve the solution (NonImp). In this study two levels of alpha, three levels of IterMax, two levels of NonImp and two levels of T_0 are considered for comparison. Each level of the chosen parameters used for evaluation is represented in table 2:

Table 2: Parameter settings for SA

Parameters	Levels		
	1	2	3
Alpha	0.95	0.99	
Itermax	1500	2500	5000
NonImp	30	40	
T_0	100	200	

Each parameter setting is considered as a DMU for DEA. For example, A1-I1-N1-T1 is a DMU and denotes the SA run when the alpha is 0.95, Itermax is 1500, NonImp is 30 and T_0 is

100. Based on the parameters and levels in table 2 a total of $2 \times 3 \times 2 \times 2 = 24$ combinations (DMUs) are generated.

For the DEA analysis, the input of a DMU is considered as the CPU time required to compute the solution in seconds. The outputs of a DMU are considered as total number of vehicles used, total time spent in pickup and delivery routes and total traveled distance including pickup and delivery routes. To obtain the score of each DMU each combination is run for 30 instances and the obtained input and output values are averaged to calculate the final input and output values of a DMU. This procedure of 30 runs is

necessary to make variations of random numbers in each run. The obtained input and output values of the DMUs are fed into DEA solver to find the efficiency scores of CCR and BCC methods.

3. Result and Discussion

The efficiency scores and the related rankings of the 24 DMU meaning different parameter settings for the SA algorithm to solve the proposed problem in section 2.1 is given in table 3.

Table 3: Efficiency Scores and Rankings of DMUs based on BCC and CCR analysis

DMU	BCC-O		CCR-O	
	Score	Rank	Score	Rank
A1-I1-N1-T1	0.9995	5	0.991	3
A1-I1-N1-T2	0.9201	24	0.8846	4
A1-I1-N2-T1	0.9595	15	0.6872	8
A1-I1-N2-T2	0.9661	10	0.7324	7
A1-I2-N1-T1	0.9619	13	0.6078	9
A1-I2-N1-T2	0.9311	23	0.5638	12
A1-I2-N2-T1	0.9758	6	0.4593	13
A1-I2-N2-T2	0.9462	19	0.4442	14
A1-I3-N1-T1	0.9594	16	0.3005	18
A1-I3-N1-T2	0.9736	7	0.3064	17
A1-I3-N2-T1	1	1	0.2431	21
A1-I3-N2-T2	0.973	8	0.2312	23
A2-I1-N1-T1	1	1	1	1
A2-I1-N1-T2	1	1	1	1
A2-I1-N2-T1	1	1	0.7957	5
A2-I1-N2-T2	0.9605	14	0.7529	6
A2-I2-N1-T1	0.9419	20	0.5745	11
A2-I2-N1-T2	0.9548	18	0.5984	10
A2-I2-N2-T1	0.9633	12	0.4352	16
A2-I2-N2-T2	0.9637	11	0.4414	15
A2-I3-N1-T1	0.9348	22	0.2959	19
A2-I3-N1-T2	0.9397	21	0.2952	20
A2-I3-N2-T1	0.973	8	0.2318	22
A2-I3-N2-T2	0.955	17	0.2256	24

As shown in table 3 BCC analysis showed four efficient combinations with the score of 1. These combinations are A1-I3-N2-T1, A2-I1-N1-T1, A2-I1-N1-T2 and A2-I1-N2-T1. The efficient combinations of BCC analysis imply that the alpha value is either 0.95 or 0.99, maximum number of iterations is 1500 or 3000, non-improving temperature reductions is either 30 or 40 and initial temperature is either 100 or 200. When the results of CCR is examined it is seen that CCR provides two efficient combinations which are A2-I1-N1-T1 and A2-I1-N1-T2. The two efficient combinations that CCR provides are also among the efficient combinations of BCC analysis. The two intersecting efficient combinations of CCR and BCC shows that the most efficient combinations have temperature reduction rate (alpha) value of 0.99, maximum number of iterations as 1500, non-improving temperature reductions as 30 and initial temperature as either 100 or 200.

As the above results showed the two methods provided consistent results. While BSS showed a broader picture about the efficiency scores, the CCR analysis presents a narrower one. The reason for this difference lies in the assumptions of the two DEA analysis. Variable returns to scale assumption of BSS provides more flexibility in deciding which DMUs are efficient. Since CCR analysis has a constant return to scale assumption it did not reveal much flexibility in the efficiency findings. Although the assumptions based on the two methodologies are different, the results they provided are consistent since the efficient combinations of CCR are also included in the efficient DMUs of BCC. This finding is important to make conclusions about the efficient combinations of the SA analysis. The combinations which are both found efficient in the two DEA analysis are regarded as efficient in this study. When a decision maker wants to use SA to solve the proposed problem in this study, she or he should choose the temperature reduction rate (alpha) value as 0.99, maximum number of iterations as 1500, non-improving temperature

reductions as 30 and initial temperature as either 100 or 200. Since the two DEA analysis provided consistent results it can be concluded that DEA method can be appropriate to decide which configurations are better than the other.

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Liquid Surveillance and Consumption on Social Media¹

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Abstract. In the periods of traditional media we saw the limited effects of television, newspaper or magazines. But with the new media, people began to have possibilities to interact with the others without being in the same place. This is a kind of revolution in the media history. Many people agree that the most important aspect of the new media is social media. For more than ten years, social sharing websites like Facebook, Twitter and Instagram have changed main perspectives of the persons and societies. Because social media is not only a simple media tool, but also it has powerful sophisticated aspects related to surveillance and consumption. Jeremy Bentham's conception of "panopticon prison" was developed by Foucault as an indicator of modern bureaucratic system. In the modern age, the panopticon has become an allegory for a loss of privacy, particularly with modern conveniences like the internet and evolving technology has given rise to even new forms of surveillance and the panopticon. So in this paper we will investigate how surveillance and consumption will become fluid on social media.

Keywords: Panopticon, Surveillance, Consumption, New Media, Social Media

1. Introduction

In pre-modern times, people used to contact persons only in their towns or cities. It was a utopia to be able to contact persons who live in remote areas for them. Even though people could contact each other in remote places with the invention of the telephone, until to the end of 20th century it was a still dream to be able to contact face-to-face without the compulsory of sharing the same milieu. Especially after social media, today everyone has possibilities to share photographs and contact online his/her friends in remote places without the necessity of becoming side-by-side. Nowadays especially for young generations, social media has nearly covered

their whole lives with the smart phones. While on one hand people listen the lesson, on the other hand they communicate and correspond with other persons. While on one hand people deal with their jobs, on the other hand they wait for the messages on their smart phones. People are both here and there. Even though becoming both here and there simultaneously seem very exciting, of course it has got a price. The persons who share almost every moment of their lives, whether they are aware or not, are involved in areas of digital surveillance. Furthermore most people don't abstain from being surveilled on the contrary of previous periods. Besides especially on social media, surveillance and consumption are accepted as very close concepts. In this study, we will try to show up how surveil-

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lance and consumption have become fluid on social media.

2. A Short Story of Surveillance and Surveillance Society

The new media technologies, which are one of the most important realities of the age we live in, create a global world and affect the lives of people and communities significantly. One of the most important pillars of this computerized age is surveillance. The surveillance is the continued watchfulness over the distribution and trends of incidence through the systematic collection, consolidation, and evaluation of morbidity and mortality reports and other relevant data, together with dissemination to those who need to know. Lyon defines surveillance as the “operations and experiences of gathering and analyzing personal data for influence, entitlement or management.” [1]

Although the concept of surveillance is firstly used for watching one's steps towards at the end of eighteenth century, Giddens starts the history of surveillance with the invention of writing. According to him, the invention of printing has reinforced the absolutism of the state. For that reason the state has found a new chance to increase the possibilities of surveillance. [2]

Some literary works have made an important contribution to surveillance studies. All of these studies are dystopias. One of these dystopias is the novel of *We* written by Russian writer Ivanovic Zamjatin in 1920. In city mentioned in that novel, all people have their own homes; but the walls of these homes are made of glass. The other important book is Aldous Huxley's *Brave New World* written in 1931. The fiction of this book is related London on 26. century. In 1948, George Orwell has written a more famous book titled *1984*. As it is well known, in this book each person has a television; but people don't let to turn off their televisions. No one knows when his/her television can be used as a camera by the power. The conception of “Big Brother” in that novel is one of the most prevalent references concerning surveillance studies.

Even though surveillance has existed from pre-modern times, it has changed significantly with the modern times. The surveillance in pre-modern times includes face-to-face interaction in the manner that the headworker observes workers at workplaces. Modern type of the sur-

veillance is more mixed and based on bureaucratic procedures which Weber especially has emphasized. The other type of surveillance is postmodern surveillance which is mainly based on new media technologies. So, the term of surveillance has been sophisticated especially by sociologists and social scientists who regard post-modernity as a new period.

The proposition of panopticon traces back to British professor Jeremy Bentham's *Panopticon* book which was printed in London in 1791. In this book Bentham defines the surveillance as “a new method as no example known until today, a new mode of obtaining power of mind over mind.” [3] Panopticon means “all-seeing” and involved a tower situated in the middle of a courtyard from the top of which the prison guards could look down into prisoners' cells and observe them permanently. The prisoners were aware of their behaviors were being monitored. Even if the guards were not observing them, prisoners didn't know this. Because the guards could not be seen from the cells. Psychologically, the prisoners were under constant surveillance.

In his *The Birth of the Prison* (1975) Foucault has deepened the concept of panopticon by using it to be able to identify the relationship between the power and people's daily lives in the modern age. [4] So the term of panopticon, with Orwell's “Big Brother”, *has become* a central metaphor in the literature of surveillance. But some modern sociologists, who think the term of panopticon isn't enough for today, have developed new terms. Mark Poster defines this wired world as a “superpanopticon”, a system of surveillance without walls, windows, towers or guards. In contrast to panopticon, “synopticon” - developed by Mathiesen- is the surveillance of the few by the many especially with the invention of television.

The history of “surveillance society”, was firstly used by Gary T. Marx as a concept, goes back the early period of modernity which wants to organize and control the society. In his article titled “The Surveillance Society: The Threat of 1984-Style”, Marx especially emphasizes digital panopticon systems. According to him, the last barriers of all social controls have disappeared with the computer technologies (Lyon 2006: 67). So our privacies are under threat in this surveillance society.

3. Consumer Culture in the Historical Process

In his book titled *The Third Wave* [5], Alvin Toffler has expressed three waves or periods in the history of civilization: the agricultural, industrial, and informational revolution. We are today on the edge of the third wave.

The pre-modern age is characterized by its local and agricultural orientation. Most people worked in agriculture, often not owing the land they work on. The culture was aristocratic. Ordinary people had no time, education, and opportunity to participate in cultural events, except for the church and local fairs. During the modern period, industrial production has developed. In the nineteenth century, the work became more and more concentrated in factories and the method became mass production. For that reason from pre-modern to post-modern periods, the consumer culture has mainly changed. [6]

In the modern age consumption was viewed as being more functional and rational. It was considered as consistent and meaningful. So the consumers were viewed as a passive target group. The consumption in the modern age was focused on a singular lifestyle project, founded on the modern values of orderliness and consistency. And it is based on loyal to a firm, brand or product.

But in the postmodern age, the understanding of consumption and approaches to the consumers have changed. In this period, consumption is viewed as being more hedonistic, self-affirming, and compensatory. The consumption is global, non-conforming, and unpredictable. It is generally open to new experiences, more individualistic in preferences and needs. It is engaged in multiple lifestyles and subscribes to multiple and often highly incompatible value systems. The consumer in the postmodern age doesn't conform to the traditional values of society and is unpredictable in his/her behavioral patterns. [7] So the consumerism and consumer culture have significantly changed in the historical process.

4. New Media Technologies and Social Media

In the history of media, there are two main periods. These are traditional and new media. Traditional or old media encompasses television, newspaper, radio and magazines. These forms generally provide a unilateral environment of communication. In this type of media, people

only could receive/consume the news. They couldn't add their comments or couldn't instantly analyze. Even if we can't say this type of media has disappeared totally today, it has been going down gradually. The new media has begun in 1950s and expanded with spreading the internet to all over world. The main characteristic of new media is that it provides an extraordinary medium in which people can contact each other in an interactive manner and can act as separately from time and space.

There are also three periods within the new media related to advance of technology. Web 1.0 is an old internet that only allows people to read from the internet. It is the first phase of World Wide Web pages. It still provides one-way interaction and so only reading. But Web 2.0 provides a platform that give users the possibility to control their data. This is the firstly user-generated content and read-write web. Every person can be content producer here. Web 3.0, which can be defined as semantic web, represents a future and new generation of communication. It is more connected, open, intelligent and with semantic web technologies.

The largest and most important aspect of Web 2.0, which was developed as a term in 2004, is social media. Social media can be defined in a lot of ways. For example, Safko defines shortly social media as "the media we use to be social". According to him, social is described as the instinctual human need to connect with others, and the term media is defined as what humans use to make those connections. Safko attempts to categorize social into the following categories: virtual worlds, gaming, audio, video, social networking, photo sharing, microblogging, livecasting. [8] Blossom defines social media as "any highly scalable and accessible communications technology or technique that enables any individual to influence groups of other individuals easily". [9]

The term of social media is an umbrella concept. It includes many types of web: blogs; wiki websites; social networks like Facebook, LinkedIn, MySpace; microblogs like Twitter; file sharing websites like Scribd; photo sharing websites like Instagram. All of these types of social media, as Castells underlines, have changed our mentalities, societies, and cultures. [10]

Nowadays almost every person has possibility to use these social sharing websites and to contact people who live in distant places. Today more than half of the world uses a smartphone.

More than half of the world's web traffic now comes from mobile phones. In 2017 there are 3.77 billion global internet users and 2.80 billion global social media users. [11] Turkey currently has a population of 79 million people and 70% are aged under 35, the demographic mostly associated with technology and social media all over the world. In Turkey there are 42 million people active social media users. 32% of these users prefer Facebook. So Facebook remains the favorite social media account in Turkey, with Twitter, Instagram and YouTube. Statistics show that 73% of social media users in Turkey use social media as a news source, second only to television at 80%. Users are hooked on social media for more than news though, with an increase in online businesses all over the country, trading worldwide and networking with those in this growing market. While Saudi Arabia has the highest ranking for social network usage in the world, Turkey doesn't fall far behind in 3rd place. [12] If social media includes to our lives so effectively, we should aware its advantages and disadvantages aspects. For that reason we especially want to emphasize there is a strong relationship between social media and surveillance-consumption.

5. Liquid Surveillance and Consumption

While the eye used to be a medium of traditional surveillance, with the internet and social media, surveillance has been increasingly electronic. This electronic or digital eye, with globalization, causes "space-time compression" (Harvey) and/or "time-space distanciation" (Giddens) and for many persons, life has become virtual. Hence, "the death of distance" (Cairncross) has happened and even bodies have disappeared. In traditional societies persons used to go to the places with their bodies; but now especially with social media, this is not needed anymore.

Two well-known social scientists Bauman and Lyon has written a very important book titled *Liquid Surveillance* (2013) concerning relationship between surveillance and social media. In that book they define liquid surveillance as monitoring, tracking, tracing, sorting, checking and systematic watching in the modern world. According to them social media depend for their existence on monitoring users and selling the data to others. The possibilities for social media resistance are attractive and in some ways fruit-

ful, but they are also limited, both due to the lack of resources for binding relationships in a liquefying world and to the fact that surveillance power *within* social media is endemic and consequential. [13] Because social sharing networks are fields of a voluntary, do-it-yourself form of surveillance. They are true windfall for every state and his secret services. [14]

Even though the main aim of social media is exchange of personal information, it has gone forward. Almost all users, especially young generations are happy to reveal intimate details of their personal lives to post accurate information and to share photographs or videos. As it is known, whenever we are present at Facebook, Twitter or Instagram, all our actions, posts, likes, tags, messages, comments are recorded in a huge databases. But there is a main change compared with the traditional periods. In pre-modern times surveillance was distressing and troubling. People felt uneasy about surveillance. Because it was carried out more directly and uncomfortably. But today surveillance is more flexible, technological, and without being noticed. As Bauman said, today Descartes "cogito ergo sum" has transformed to "I am seen (watched, noted, recorded) therefore I am". [13]

Almost all users of Facebook, Instagram or any social networking website are aware that they are stalked, but no one can imagine leaving because we feel that our lives are there. And so we, too, have become a Facebook or Instagram stalker like other persons. As Sherry Turkle said, Facebook feels like "home", but we know that it puts you in a public square with a surveillance camera turned on. Especially young generations struggle to be accepted in an online clique. For that reason the anxieties in pre-modern times migrate and proliferate. [15]

Many well-known sociologists think that surveillance is closely related to consumption culture. They emphasize that marketing and sales companies are aware of what and why their customers buy and these companies offer many choices according to customers' consumption patterns. At the same time a lot of persons share with other people what they eat or where they buy from and consequently other consumers are positively affected. So we can easily say that social media is may be the best environment where both surveillance and the consumption can be seen together.

First of all, in the age of social media, everybody is connected, and everyone has a voice. Before social media, it was very hard to adver-

tise your brand to the people so easily. The line between the vendors/salesmen and consumers was very strict. But today because social media is almost totally free, ordinary person can sell easily his/her products via social sharing networks. The free exchange of information through social media means also that every consumer can equip with the tools of other ordinary sellers. The users' comments about any product are may be the most important piece of the advertisements on social media world. For that reason before making a purchasing decision, so many users examine how positive or negative comments there are about that product. Therefore the difference of this type of new media is that it enables the users to internalize unwittingly the advertisements on social media.

In their book entitled *Liquid Surveillance*, Bauman and Lyon made an important contribution to present how surveillance and consumption are so connected each other and they become more liquid on the internet and social media. For example Amazon.com through its techniques of “collaborative filtering” provides us what books others buy, similar to the one whose purchase we’re contemplating. Every transaction generates information about itself that is then used to guide further consumer choices. Amazon.com also cheerfully makes consumers aware of how they are surveilled by others, through their Wish List feature. It provides the users the books “selected especially for them.” As it is well known, Googling with the same word come up with different results. This is because Google refines its search results according to your previous queries. Likewise, those with many Facebook friends will only receive updates from those that Facebook thinks they wish to hear about, on the basis of the frequency of their interaction with those people. The authors think that these surveillance transactions, which aren’t entirely a hidden process, are totally commercial. In this area of consumerist surveillance, panoptic and synoptic appliances are set into operation whenever the states or powers need. [13]

6. Conclusion

Nowadays people prefer texting and contacting online rather than face-to-face because internet and social media present relatively more trouble-free world. Most people need to be seen on the social media. Because especially for young generations, being or not being physically

is directly connected with being or not being virtually on social media. Social network websites *offer freedom* of access to thoughts and ideas from all over the world; but the return of this freedom is paid in the form of an unlimited surveillance. So living on social media has got some prices. First of all, as we have tried to present in this paper, social media enables surveillance and consumption to become fluid.

Secondly, today people don’t abstain from being surveilled compared with past periods, has changed the understandings of privacy of people. The forms of human relationships in the virtual media differ from traditional relationships and the lines between public and private spheres have been indistinct. For that reason the modern man, who satisfies his innate need for socialization via social media, shares his private on these social network websites. So the most private matters perceived as sacred at one time have been revealed clearly and this change has caused the transformation of perception of privacy in the society.

Thirdly, social media has also transformed the identities. While in the traditional period, identities were considered as accurate and unchanging, in modern and particularly post-modern periods, multiple identities, which are *easily changeable and temporary*, have emerged. The multiplicity of meaning and truth in the postmodern environment makes identity obscure, dynamic, and plural; but also presents the opportunity for remarkable diversity. So the identities on social media have also become fluid.

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Postmodernism, Working Life and Urban Spacing Effects

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Abstract.

In this study, transformations that are experienced in social structure in the context of production-consumption relationship that has changed after the second half of 18th century are observed. The purpose of this study is to analyze the effect of transformations that were witnessed in economical plane on people, working life, social values and urban space. In this frame, first of all; the effects of industrial revolution on working life and its reflections on urban structure will be analyzed. Then, the effects of transformations of post-industrial processes that influence all the planes of social structure in the last quarter of 20th century on working life in social structure that reveals different from industrial society and its reflections on urban space will be discussed. Key concepts that will be addressed in this section of the study are; “free time”, “flexible working”, “consumption”, “hedonism” and “shopping centers”. Moving towards these key concepts; traces of post-industrial transformation process on social structure will be followed.

Key Words: Free Time, Flexible Working, Consumption, Hedonism, Urban Space

1. Introduction

Industrial revolution which is experienced in 18th century, changed notably economical plane, relationship of people, their life style, working life, socio-cultural life, the organization style of urban structure radically in social structure. Main components that describe industrial revolution are; division of labor, specialization, standardization, mass production, urbanization, rationalization, bureaucratization, modernization and immediate family. After World War II; economical system that is based on mass production has gone through crisis due to economical growth and capital stock. Dynamic structure of the capital could serve solution that would overcome excessive accumulation problem it has been experiencing. Since 1970's; system of industrial society that is monotonic, standard, not regarding individual differences and based on mass production has gone through restructuring primarily in economical plane and then on all the planes from socio-cultural life to spatial structure. This period of restructuring is called post – industrial era.

The new stage that capital has reached in post-industrial transformation process is in an intense relationship with urban space. Since capital is regarded as a tool that would maximize the profitability of space, the space is described and organized again depending on the needs, requirements and varying conditions of economy. As a result of this process; urban space turns into a consumption object under determination of economical rationality by getting away from all the authenticities that forms it and is reconstructed as the living space of hedonistic individuals that would serve for the maintenance of capital.

2. Working Life

When the basis of industrial revolution is considered in the sense of “working” concept, Weber's “Ascetic Puritan Values” hypothesis takes an important place. In Ascetic thought that forms the basis of Weber's theory, what is expressed continuously is continuous and hard “work”; work, in this sense, is an ascetic tool that has always been accepted. Puritanism is an important protection tool against all the assaults that would tempt people in daily life. Even towards religious doubts; the receipt of

“work in your job with all your strength” is given. “Work” is the aim of life written by God for himself. Faithful Christians who know this makes use of that opportunity by adapting this call of God (Weber, 1976: 162). One serves God not with free time spent with pleasure but by only working; therefore wasting time is the first and worst among all of the sins. The time during which one can perform his own profession is very short and valuable. In this system of thought; waste of time, bloviating, luxury, excessive sleeping for health are the issues that must absolutely be objected morally in social life. Because time is considerably valuable and each hour that is wasted are stolen from working in the name of God (Weber, 2002: 122).

The concept of working has earned a central importance in social structure parallel to industrialization process. In pre-industrial societies; working is a process carried out for livelihood, there is no element such as “social unity” and it was stuck in “private space”. Performing working in public sphere is the product of modern era (Weber, 2002: 122). And with the settlement of industrial society structure, importance of labor force and working discipline have become concrete.

With industrial revolution, working life has been reconstructed. In this period, by way of using time and labor force efficiently; it is aimed to produce much with less labor force in less time.

3. Urban Space

Industrial society is an urban society and urban values have come to the fore. From the first stage of industrialization; organization of working life and social life taking urban space as center accelerated the process of moving from a structure in which primary relations are dominant in agrarian society, pressure of groups and community relationship play important role; to a structure in which rules of law, regulations and urban values which enable thousands of people live in the same environment in urbans have emerged. In this process values specific to urban life such as living together, respect towards dissimilarities, taking notice of time have begun to emerge (Zencirkiran, 2005: 16).

It is seen that as a result of industrialization, urban space have been reshaped in the frame of the principles of capitalism. Tendency towards enhancing the fluidity of capital and increasing its accumulation have brought new spatial regulations, old spaces have continuously get in to a cycle of transformation. Quantitative values of space coming forth after transforming in relation with the requirements of capitalist economy, its bonds getting loose with the place and geography it is located show itself as a concept of space unique to modern times. The structure of spatial discontinuity are shaped by capital; capital has been making new regulations and descriptions that would increase its own profitability by using this feature of space (Karakurt, 2006: 130).

With industrialization, production that is carried out in 18th century with mechanical production devices in little workshops depending on the principles of craftsmanship has left its place to the production that depends on division of labor and with machines working on a source of energy and carried out in factories. This transformation which is experienced in the organization of production has brought the need for labor force; and as a result of this it caused a rapid immigration from rural areas to urban areas.

The concept of regulating urban space which has turned into a chaotic place with the immigration from rural to urban, eliminating the bad parts, and reshaping the cities has a basic importance in the second half of 19th century and first half of 20th century. This period was “a period when houses and cities were clearly thought as ‘machines in which one can live’ (Harvey, 1999: 46).”

In the apprehension of modern city planning; monotonousness, homogeneity and attachment to principles is dependent in the regulation of cities. City is separated as working areas, settlement areas, public areas etc. Modern architectural philosophy is in the search for perfectness, neatness, acuteness and in contradiction in the scope of ideal city concept. These ideal cities are the discourses of belief that the regulation of physical environment would transform social life in a revolutionary way (Fishmann, 2002: 109).” In the cities that has widened fast with industrial revolution;

regulations that reflect functionality of the market and social hierarchy would be formed in one hand, in the other great constructions that have public function such as roads, bridges, operas, schools, libraries, business centers, factories, train stations etc. would be built (Saylan, 2002: 77).

Apart from the organization method of urban space in industrial period; important transformations have been experienced in daily life as well. The concept of free time which has emerged as the supplementary of working in working life has begun to be described again as a time interval which would serve to the aim of consumption and entertainment in order to consume the goods that were produced as a result of mass production. In 1860's Paris was reconstructed as a city of boulevards after being replanned by Hausmann. Afterall Boulevards are the places where not only soldiers monitor the possible rebels among poor people but also the places where "flaneurs" wander around, show their clothes and watch display windows. Theatres, pavilions, sport centers and cinemas, entertainment centers and shops following these have improved in order to fulfill the social and psychological demands of people living in metropolis (Bocock, 1997: 25). In this period the most important free time activity was focused on consumption in order to serve current economical structure. With the consumption gaining importance in economical structure, "passages" have emerged in the 19th century. With the endless exhibition hall it presents, glamorous images and abusive delusions; these places are lands of fantasies and is "fantasmagoria" as the saying of Baudelaire (Baudelaire, 2003: 35). The number of department stores in which new marketing strategies are developed and applied have increased following passages in urban place. Department stores have brought new perception to the places of consumption both in the sense of marketing strategies and the application of these marketing strategies by using place organization. These are based upon three new views on marketing strategies:

- a. Increasing the sales volume by keeping profit per piece low.
- b. Stability in the prices of goods and its clear indication.
- c. Giving people the opportunity to wander around without feeling obliged to buy something (Sennett, 1996: 188). In this way it

is made possible for the consumer want a product which had drawn her/his attention while wandering (Williams, 1991: 67).

3.1. Change in Economic Frame: From Production to Consumption

At the beginning of the most important elements that differentiate post-industrial period from industrial period; there comes the existence of sectorial structure in which the service sector is dominant rather than production which is based on manufacture and "information" emerging as the main element that effects the transformations in social structure depending on the development of information-communication technologies.

In the post-industrial period, with the development of service sector, making use of free time and new services towards entertainment areas have been progressing as the most important economical sectors (Yazıcı, 1999). In this period, the transformation which free time has experienced has also influenced the manipulation process of economical structure. In the table below; meanings that the concept of free time has included in different periods are shown.

In the industrial capitalist stage; free time is regarded as the supplementary element of working and is like a right given by the capitalists to workers in the aim of increasing the productivity of workers. Feeling need of worker, who is ready for working biologically and physically in order to reproduce capitalist working regulation, caused this time to serve in removing the tiresome that is caused by working and results with decrease in efficiency (Ozcan, 2007: 42).

The meaning of free time in post-industrial period had experienced a transformation parallel to consumption problem. Parallel to industrialization process, economical growth becoming the main tool for all societies turned consumption as the main actor of economical system. "Increasing the production for growth is the primary condition. However increase in production making sense depends on the consumption of goods that are produced. The absence of consumption that fulfills the mass production that is performed expresses the crisis of system (Kahvecioglu, 2004: 17)"

Therefore economical growth in the sense of current economy has become dependent on the capacity of consumers rather than the consuming power of the nation (Bauman, 1999: 132).

An economical system that is based on consumption aims at increasing consumption continuously by creating artificial needs in order to enable its own continuity and make economical growth possible. In order to enable growth; more goods must be produced and more goods must be consumed. Therefore the style of consumption must evolve suitable to the changing conditions (Gorz, 1993: 23). In order to increase consumption; the concept of "free time" has begun to be regarded as the time of consumption. While the importance of consumption and free time increases day by day, need for spaces in which the association of these two elements would be enabled and which forms the selling point of goods which are mass produced have begun to be felt. The most important places that would fulfill these needs are the shopping centers. This process which has begun with the foundation of big stores in 19th century extends to the foundation of large-scale shopping centers in 21th century.

3.2. *New Values in Post- Industrial Society*

Fall of Puritan Values and Uptrend of Habromania Puritan work and living ethics have an important place in the emergence of capitalism. However capitalism has to grow and widen due to its nature; therefore more production must be carried out in the system and goods – services must rapidly be consumed. For this puritan values must be eroded. In the post-industrial period, in order to perform mass production and consumption hedonist way of living is boosted. Rather than puritan values such as working and achieving, norms such as how to spend, how to entertain have begun to be preferred (Bozkurt, 2000: 35). In this way, there is a slow tendency from "working society" towards "free time society" and the puritan who is the symbol of earthly resident guided by mind has transformed into a consumer with all the details to its contrary which is guided by the idleness principle (Bauman, 1999: 229). "Within the new working ethics; free time has gained great value. People do not prefer giving up sparing time for themselves in order to gain more (Bozkurt, 2005: 83; Furnham, 1990: 222)."

Hedonism is a philosophical view which accepts that the meaning of life is found in pleasure. Hedonism is the *ethics theory which describes the thing that gives pleasure or prevents from suffering as "good" and the thing switch causes suffering as "bad"*. Epicurus who is the founder of Hedonism defines pleasure and delight together with peace. He suggests for the happiness of people; to make use of pleasures moderately, in other words to attach natural and compulsory pleasures and avoid natural and dispensable pleasures (Altunisik ve Callı, 2004: 235). This approach of Hedonism which is defined by Epicurus has changed according to the evolution of capitalism. With the rise of consumption concept in 21th century, rather than natural and compulsory pleasures, people are stimulated continuously by advertisements and various indicators in order to take pleasure which are in fact not needed.

Since the second half of 20th century, the most important activity in which hedonism came into being apparently has been consumption. "One of the most important elements of Hedonist new working culture is the tendency of being *remote from caring for future and excessive consumption* (Bozkurt, 2000: 123)." With the consumption settling in the centre of economical structure and the concept of free time being considered together with hedonism, a new individual style which is called as "free time consumer" (Lunt ve Livingstone, 1992) or "hedonist consumer" (Baudrillard, 2004, Bauman, 1999). In this way while the economical consumer image of traditional period leaves its place to the image of modern hedonist consumer, consumption structure based on need leaves its place to a consumption approach based on hedonism (Penpece, 2009: 103).

Hedonist individuals who are directed by consumption activities must always be in the mood of continuous excitement and enthusiasm, therefore they had to be exposed to tempting new desires and experience the feelings of displeasure and disbelief (Bauman, 1999: 42). In this way the person heads for consumption with the aim of gaining prestige and status, trying to show himself to others with the goods he has bought and be appreciated by others. The purpose of consumption is never the satisfaction of

biological needs only. In every society consumption has the function of showing the social status of consumer as well (Kiray, 2005: 18). None of the classes in society can give up luxurious consumption. As a result of this, desire for rank or status can even compete with the most important elements of physical needs. In this situation the consumption of goods and the way of spending free time serve as the determinants of power and respect (Veblen, 1994: 45–60). In this process, the goods which the individual needs are widened with the pressure of advertisements that combines sexuality, status, self-confidence and other humane motives (Kahvecioglu, 2004: 41). Advertisement presents the design of a consumer “I” who is satisfied with the identity of consumer, who performs himself with the actions and is coherent with his own image (Lefebvre, 1998: 93). Since every good that is consumed becomes unsatisfactory the moment it is consumed, people had to move towards consuming again and more. In this vicious circle, modern consumers who are stuck in an endless struggling express themselves with this expression: I am nothing without the things I own and consume (Fromm, 1997: 62).

As a result; the economical conjuncture which move from production to consumption in post-industrial period; causes the hedonist individual to get strength and hedonist life style which has become apparent in social structure cause increase in consumption.

3.3. Effects on Urban Space of Post – Industrial Frame

Post-industrial transformation process has also influenced urban space perception and therefore the embodiment of urban space. Different from the immigration to urban places in industrial revolution, urban places have begun allowing more immigration due to improvements in communication – transportation technologies compared to previous periods. In this sense, the world has begun getting urbanized rapidly. Urban places whose control has begun to be difficult due to the immigrations they allow, the perception of forming places has also changed. Therefore perception of emending the fast growing urban places monotypically and organizing them has been dying out. And a design process which compulsorily disintegrates places in urban design area parallel to its own theoretical data,

and forms a collage by integrating different architectural styles with eclectic usages has begun (Zengel, 2002: 92). Since it is impossible to dominate all the areas of metropol, urban design simply aims to be sensible towards regional traditions, local historians, particular desires, needs and fantasies; so architectural styles that are expert and even designed according to the gusto of client are created; these may vary from private, personal places to traditional monuments and the festivity of display (Harvey, 1999: 85)."

Today, which is named as post-industrial period, with the transformations in communication – transportation technologies; time and place perception has transformed in urban places and with the effect of mentioned transformation the clarity of urban places' limits are lost (Karakurt Tosun, 2007). With the developed technology there is no need to live in urban places anymore. Automobiles have enabled the formation of great personal residence areas by supporting urban spreading in a vast geography and also enabled them being connected to various functional areas with high-way roads (Castells, 1997: 40). Therefore the process of suburbanization has accelerated. Suburbanization formations which are regarded as the reflection of spatial differentiation on urban places, dates back to the period of World War II in America and Europe.

Suburban which are regarded as a living area to prevent from the chaos of urbans had a fast development line with the population increase in urban places, generally by the middle and upper class. In this process with the concept of free time gaining importance, residence becoming an indicator of status with the effect of consumption society's paradigm and feeling of mistrust which is given by the concept of “unknown” due to immigrations in urban places, the value of “houses” given by the people has increased. Although it has a long past, “house” has become the focus point of urban culture with the connotations such as comfort, easiness, respect by being identified with hedonism (Oncü, 1999: 29). Therefore suburbanization processes which has become apparent in urban macroform with the increasing residence investments, caused disintegration which happened in urban living places to emerge in social life as well.

Another concept which emerged in the city of 21th century is the formation of metropolitan areas according to the ideological structure of consumption. This formation is generally observed in urban public places. With the transformations in economical structure, urban public places emerge in different forms: shopping centers, thematic parks, supermarkets, fast-food restaurants etc. In the social structure in which the values and perceptions of consumption society is dominant, “exposition aimed at consumption and exposition of consumption, consumption aimed at indicators and indicators of consumption (Lefebvre, 1998: 114)” have begun to show itself in many urban places in cities. Huge shopping centers which are the representatives of consumption places in modern sense which has begun with big stores in 19th. century, consumption cathedrals Ritzer, (2000) dream worlds in which the consumption is democraticized (Williams, 1991), postmodern places in which the symbol and indicator values of products are presented (Baudrillard, 2004:18–20; Parker, 2003), theatre stages of daily life and aestheticizing elements (Featherstone, 2005; Shields, 1992: 6–7), are called as neon cages (Langman, 1992:72) in which the consumer is locked up.

Shopping centers have become the new public places of 21th century. Here the people not only purchase a specific product, but also go to cinema, attend exhibits, eat meals, do sports, entertain and even stay at the hotel of some shopping centers. Shortly shopping centers which have developed in time have become the places where people can spend their free time apart from consumption (Karakurt Tosun, 2007). Due to the flexible working hours at shopping centers, giving up the classical shopping habits related with daytime, consumption has spread through long hours. Moreover these places are rather safer than streets, boulevards and parks; you can get in these places after you are checked by security. In order for the people to wander around and consume confidently, all the actors from the product to the consumer have great importance (Tokyay, 2005:286). With different functions connecting to each other in shopping centers, compaction of time-place created in a designed visuality; entertainment and shopping activities have become a cycle and shopping

becoming entertaining results with the increase of consumption (Akbalik, 2004: 45). Baudrillard defines the usage of shopping centers as a line of factory or mounting. Shopping centers are just like great mounting factories. The only difference; rather than the working order which has to be formed in consecutive stages rationally, clients who wander here randomly goes from one department to another here. Different from the working order again; people can come here, choose and purchase whenever they want (Baudrillard, 2003). Forming analogy between factories which are the production places of modern times and shopping centers which are the consumption places of post-modern times is the most important indicator which shows that economical structure has tended from production to consumption symbolically and that this perception has become concrete in urban structure.

As a result, in the post-industrial structure which is shaped in the scope of consumption; the importance of the place of country and urban place is pushed backward; and places become similar to each other (Hacisalihoglu 2000: 89). In this way the cities of consumption society have begun to dedifferentiate. Dedifferentiation brings non-identification together with itself.” Public spheres of unidentified cities are evacuated; there are air-ports, shopping centers, hotels, park which are similar to each other, vertical scales are determined by sky-scrapers, past has begun to be eroded and elements coming from the past have been transformed into a touristic good in the logic of consumption society (Cini, 2002: 24).” As long as the hedonist individuals of post-industrial period sustain their living in comfortable, luxurious and safe place, rather than being irritated by this dedifferentiation- disidentification process, they get pleasure to live in these places.

4. Result

Due to industrialization process, there was a radical transformation in all the planes of social structure since the second half of 18th century. The main aim of the Industrial Revolution is to enable the system that increase the productivity of capital and to spread them in social structure. The main purpose of this period is to carry out much

production with less time, less labor force by using time and power of labor efficiently.

In the scope of searching solution for over accumulation since 1970's; structural transformations such as the organization of product in new ways, differentiation of production process, differentiation of consumer groups have emerged. In this period which is called as post-industrial period, emphasis in economical system has shifted from production to consumption. With the increase of importance given to consumption as a way of escaping from the crisis of capital; working life, interpersonal relations, formation of urban places and conception of free time have been reconstructed.

Puritanist living style which is effective in the emergence of capitalist system has left its place to hedonist life style which enables mass production and consumption in post-industrial period. Therefore norms which are based on consuming and entertaining are preferred over puritan values which are based on working and achieving. With the hedonist life style rooting through social structure via advertisement, people have begun to identify themselves in the scope of products they consume. Working life has begun to be constructed in a way that enables people to spend more and the value given to free time has increased.

As a result it can be said that in the scope of increasing the profitability of capital and the aim of growing more, while the economical system processes with the logic of working and producing since the 18th century, in the 20th century, in order for the production process not to be blocked, individuals are continuously being stimulated in the way of expressing themselves by consuming and having more free time that enables this consumption. Sustainability of social structure which based on consumption and personal desires and how long this way of living would last are still disputable issues.

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International Migration Problems And Syrian Immigrants' Possible Effects On Turkish Economy

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ABSTRACT

Migration phenomenon has always been one of the important elements of communal living and today's world since the beginning of human history. In short, migration is defined as movements of people as individuals or mass for economic, social and political reasons. If this movement occurs intestine, it is called internal migration. On the other hand, if this movement takes place between different countries, it is called emigration. Today by the effect of globalization, increase of inter-countries relations and improvement of communication means combined with grim reasons such as civil war, terrorism and famine lead millions of people to emigrate. Immigrants who left their countries for security purposes, easily turn into a threat to security of the new country to which they moved. Moreover economic structures, social and political stabilities, military statuses and environments of those countries are affected as well. Penaberi problem does not only bother the immigrants but it also cost a big bill to the receiver country. In this study immigration problem will be investigated and we will focus especially on the immigration crisis of Syrian refugees and their possible effects on Turkey's economy.

Keywords:International Migration, Syrian refugees, Turkish economy

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1-Introduction

Today by the effect of globalization, increase of inter-countries relations and improvement of communication means combined with grim reasons such as civil war, terrorism and famine lead millions of people to emigrate. The migration concept, which is used to define human mobility, has been an important element of social life since the beginning of the history. Individuals who leave their home country legally and enter into a foreign country without violating its laws in order to live there in legal ways are called emigrants. The ones who leave their country in order to work in another country without legal permissions are called illegal emigrants. Refugees are the people who can not benefit from protection of their country and live abroad since they are afraid of being persecuted or killed for some reason. As another term, asylum seeker is used to describe the people who take refuge in another country but their conditions are not decided by competent authorities yet. A refugee's or an asylum seeker's leaving his/her country legally or illegally is defined as refugee(Demir ve Erkal,2012:40).

The problem of international migration began to emerge especially after the last quarter of the 20th century. Political instability, human right violations, oppressive regimes, civil wars, ethnic conflicts, unemployment, economic difficulties, inadequate geographical conditions and fear of life cause international migration problems.

2-International Migration Concept

Migration is briefly defined as an individual or mass mobilization of people for economic, social or political reasons. If this movement occurs domestically within the borders of the country then it is called internal migration otherwise it is called emigration. According to the estimate of the UN Population Bureau, migration means "going to another place other than the origin of the person and permanently settling there, and thus changing the place of residence". So touristic trips and short term replacements are not accepted as migration(Demir ve Erkal,2012:40).

Today by the effect of globalization, increase of inter-countries relations and improvement of communication means combined with grim reasons such as civil war, terrorism and famine lead millions of people to emigrate. The ever-increasing migration phenomenon is expounded as 214 million people's living as immigrants in foreign countries according to the UN figures for 2010. The issue of international migration has been named throughout the history of mankind based on ongoing and diverse perceptions. There are commonly accepted varieties such as illegal and transit migration, illegal labor migration, shuttle migration and shuttle trade, resident free migration and brain drain(Tunç,2013: 12).

The amount of migration according to the UN Commission on Refugees report; 2.4 million in 1974, 10.5 million in 1984, 25 million in 1994 and 20.6 million in 2003. The vast majority of these immigrants are the people who left their homes in countries like Syria, Iraq, Afghanistan, Somalia and Niger (Demir and Erkal, 2010: 41).

3- Evolution of Refugee Flows in the World

The first massive immigration event in history was the arrival of the Huns to the north of the Black Sea in the middle of the 4th century, moving towards the West to escape the sovereignty of the Chinese state, the Huns' movement caused many Germanic tribes to flee towards the west of the continent and invade Europe for many years laying the foundations of today's European states. Tribes are Immigration. (Kınık, 2010: 37).

These mass migrations between different regions had led to the formation of new countries and the establishments of new empires/states in Europe. The intercontinental migration phenomenon reached to overseas dimensions after the discovery of the Americas (Güllüpinar,2012: 56).

The most important causes of refugee flows are internal conflict and oppressive regimes. These regimes have been very influential in the era between World War II and 1970s. For example, before World War II the regime systems that were effective in Germany and Italy were fascism which is one of the main causes of World War II. Moreover, the communist rule in China and Cuba, the Franco

regime in Spain, and the Islamic revolution in Iran have caused a great number of people to leave their countries. At the end of the Communist Revolution in China between 1966 and 1969, 2.245 thousand people were forced to abandon the country. After Soviet occupation and the Communist regime in the Eastern Bloc countries of the Balkans, 270 thousand people left their country. With Castro taking over the regime in Cuba 580 thousand people fled desperately. Every social and political uprising causes a refugee movement. Every rebellion has no bearing on whether the rebellion becomes successful or not. There are winning and losing sides. When one of these parties is in power, the other group is seen as enemy and is exposed to cruel practices against them. Successful revolutions cause the refugee movements, even if the revolutionary attempts fail. The French Revolution and the Tsarist Russia Revolution led to the refugee movements, and the Tory revolution initiative in the USA caused the refugee movement as well (Türkoğlu, 2011: 12).

4 - Status of Refugees in Terms of International Relations

Refugees can turn into actors in international relations. Refugee movements or international migration movements affect security at three levels in international relations. First of all, transit countries perceive mass human movements as a threat to their economic status, prosperity, social and cultural order, religious values and political stability. Secondly, since trans-border movements increase the tension and burden of bilateral relations, the balance of international and regional affairs are affected. Thirdly; irregular mass movement, incalculable population displacement have serious effects on individual safety and human value of the migrants and asylum seekers (Türkoğlu, 2011: 12).

Refugees can be used to create economic disputes between source and host countries. For example, it is claimed by the United States in 1981 that Haiti government was supporting its citizens to take refuge in the United States to get more help from the US. Likewise, Castro sent a group of criminal, disabled and mentally handicapped people to the US as refugees.

The fact that millions of people are forced to leave their own country due to war, ethnic

conflict, authoritarian regimes, human rights violations and live elsewhere does not constitute a tragedy on humanity alone but it also threatens national, regional and international security (Dağı ve Polat, 2004: 6).

People who leave the country for security reasons threaten the security of the countries as well as they affect the economic structures, social and political stability, military level, environment and environment of the countries. Refugees may cooperate with rebel groups and criminals in the host country and involve in grim crimes like terrorism, human and drug trafficking affairs. For this reason those people pose a potential threat to social structure and security of the country they defect into.

The more the cultural ties and similarities between the people who come as refugees and their hosts, the easier it will be for the refugees to adapt to the new country. While similar ethnic and religious backgrounds have a positive effect on harmony between the refugees and the host country, the otherwise condition worsens the situation badly. Turkey has followed the policy of accepting and facilitating Turkish-born refugees from Bulgaria for years. Refugees are sometimes useful for countries. Brain migration is an example of this situation. For example, after World War II, scientists who escaped from Hitler's Germany and took refuge in Turkey made important contributions to Turkish education by working at Istanbul University. Again Sultan II. Mahmut had benefited from the Hungarian and Polish refugees who took refuge in the Ottoman Empire after the 1848 Revolution, which were both Muslim and knew European war technologies in order to make reforms he wished to do in military (Daniş, 2014: 14).

5-The Cost of Great Migrations to Host Country

The problem of migration affects the person who has left the country but the biggest bill is cut to the country that accepts refugees. As mentioned above, the problem of migration affects peace, stability and security in the international arena. For example, let's look at Syria. The Syrian refugee problem leads to serious consequences for the refugee accepting countries. In the short term, Syrian refugees were regarded as oppressed people deprived of

good future, escaping from the persecution of the Syrian administration and internal conflicts they were supported by the local people. In other words, the local people acted with human goodwill. However, the ever-increasing immigration has led to an environment of distrust and insecurity in the society. In particular, the increase in the crime rate and terrorist incidents committed by refugees negatively affected the peace and stability of the indigenous community. Likewise, the Syrians, who were willing to work for very low wages and low profits, broke the price in the domestic market and caused unemployment problem for the local people. As a result, there has been occasional quarrel between the refugees and the local people. (Laçiner, 2014: 22).

As long as civil war does not end in Syria, new migration waves will continue to be experienced. The prevention of the refugee movement is an important issue both in terms of human responsibility and the security of the Middle East. The only factor that will prevent the new waves of migration and help the Syrians to return to their homes is to provide a ground for the end of the conflict and a steady transition to the peace atmosphere (Oytun, 2014: 24).

The issue of Syrian immigrants living in Turkey has turned into a matter of security and adaptation which has social, political and economic dimensions. So today it is accepted that a policy based on meeting only the basic needs of asylum seekers is unsustainable. It is a fact that asylum seekers will stay in Turkey for a long time and will not go to Syria even if the security situation in Syria improves.

For this reason, every field from economy, health and education to municipal services, is receiving new heavy burdens and need new investments in these fields. This, in turn, pushes civil administration into seeking new resources.

6-The Emergence of the Syrian Refugee Crisis

In Syria, having begun in 15 March 2011 the public demonstrations for more democratic rights gradually turned into civil war. The resulting instability caused the Syrians to flee from the war zones and seek asylum in foreign

countries. The tragedy of the suffered Syrians who have been subjected to cruelty is actually problem and shame of international system. Mass migration and human tragedy have both threatened the security and stability of the region and the international system. A considered solution to the Syrian refugee crisis in only framework of the neighboring countries will only make it worse. Members of the international system should play a role in order to solve the problem. European Union should provide more support to the neighboring countries affected by the Syrian crisis.

The ongoing Syrian civil war, which lasted for over five years, left political, economic and social impacts in the Middle East region. According to official figures, over 500,000 people lost their lives and over eight million people, including over five million in Turkey, migrated to foreign countries. Approximately 12-13 million Syrians were directly affected by this civil war. If the pre-civil war total population is estimated to be 23-24 million, today the population has lost nearly half as of it by December 2016. More than half of the refugees are children under the age of 18, and the vast majority of them continue their lives under difficult conditions outside the camps. Syrian refugees are not looking for good living conditions in the countries they defected to but instead they are in search of obtaining basic food, security, shelter and education necessities(Güven, 2016:1).

Refugees also have negative effects on host countries. Tensions that are caused from health problems, economic sharing, social problems, epidemics or the change of ethnic, sectarian balances trigger reactions between the hosting people and the refugees.

Despite the fact that the situation of the Syrians in Turkey is good compared to the examples in other countries, the life outside the camps is filled with difficulties. The Syrians living outside the camp generally live as extremely large crowds sharing same houses they rented in unhealthy conditions. These people are employed at low rates under market conditions to support themselves and their families. The following Table: 1 shows the Syrian refugee statistics.

Table:1- Civil War End-of-Transit Migration-oriented Syrian Refugee Statistic

Country	Syrian Refugees
Turkey	5.000.000
Lebanon	1.500.000
Jordan	930.000
Iraq	250.000
Egypt	150.000
Germany	1.000.000
Greece	100.000

Source: United Nations High Commissioner for Refugees information

Number of Syrian refugees in Lebanon is 1.2 to 1.5 million according to the United Nations High Commissioner for Refugees. Given that Lebanon's total population is four million, it will be better understood how difficult it is for Lebanon. Camps in Lebanon are inadequate and the Lebanese Government refrains from building new camps because they fear that the refugees will never leave Lebanon as the Palestinians who came after the 1948 Arab-Israeli war still live in camps in Lebanon, and living in those camps not be willing to return back to Palestine (Oytun, 2014: 16). So the Syrians are living in rented houses, warehouses or shops in Lebanon, and even two or three families live together in a house.

Nearly 300 Syrian refugees are living in the Iraqi Kurdish region. Because these people are Kurds themselves, they prefered this region. There are also over 600,000 Syrian refugees in Jordan, according to the 2014 UNHCR records. It is known that many Syrians who were not registered were also living in Jordan. Nearly half of Jordan's total population is seven million people, coming from Palestine and Syria (Karaca, 2014: 34).

7-Possible Impact of the Syrian Refugee Crisis on Turkish Economy

Among the countries accepting refugees, Turkey is the most affected country politically, socially and economically by the Syrian refugee crisis. The greatest dimension of the economic effect is the high costs paid for Syria. By 2016, almost 20 billion dollars has been spent for the expenditures made for Syria. The support provided by the international community, including the UN, is only one dollar for every 17 dollars that Turkey spent(Oktay, 2014,1).

Another economic burden of the Turkey is the fact that the majority of Syrian refugees are of

lower education level, with a lower income level and a lower literacy level (64%). The low level of education and the presence of illiterate (21%) people indicate that the Syrians' contribution to social well-being and economic development in the long run will be limited. This would create a serious training cost for Turkey in the long term. The high cost of the refugee crisis, the cost of this cost to the General Budget and the tax loss from illegal businesses, macro level threats; Increase in rent prices, cost of living, and unfair competition against local people are seen as micro-level threats. It is emphasized that 70.8% of the population in the region is suffering from the Turkish economy due to the Syrians while 60% of the people are suffering from poverty in Turkey and emphasizing that it is not right to provide assistance to the Syrians and will overcome the budgetary burden (Erdoğan, 2014: 21). It is stated that the low education and income levels of the Syrian refugees can affect Turkish people's living conditions negatively as well. (Ataman, 2015: 29).

While analyzing the impact of the Syrian crisis on Turkey, it is useful to dwell on the informal economy as well. The informal economy has two features that conflict with each other. The first of these characteristics, shadow economy, weakens the competition. On the other hand the second characteristic causes economic loss in the long run. The unregistered economy seems to create a great economic value when viewed at the local level. Before the Syrian civil war, there was already an shadow economy in the border trade. However, the civil war and opening of the Syrian state's borders and the loss of control over these borders enlarged it to much larger scales, and smuggling has begun in all kinds of items, such as live animals, sugar, cigarettes and petroleum products. This damages the border security of Turkey and leads to economic losses (Koyuncu, 2014: 12).

At the same time, it can not be denied that Syrian refugees provided economic benefits. These can be listed as follows:

- Syrian refugees work in agriculture, industry and some areas of the economy with low wages to close the labor force,

- The increase in house rents directly contributes to the monthly income of local families,
- The foreign currency brought from Syria through the Syrians (currencies) contributes to the revival of the Turkish economy,
- As a result of the civil war in Syria, Aleppo lost its ability to become a trade center, and Syrian businessmen's investments were shifted to border provinces like Hatay, Gaziantep and Kilis. The number of establishments in the province (especially bakery, shoes, pastry etc.) Up to 41% (<http://www.arem.gov.tr/suriyeli-siginmacilarin-turkiyeye-etkileri-2015>).

8-Result and Suggestions

The problem of migration is a problem that existed before and will continue in the future too. This problem does not only affect those who abandon the country, but also affects the target country and the citizens of those countries. Therefore, this problem is a question that concerns the world. The problem of refugee affects peace, stability, peace and security in the international arena. The problem of migration paves the way of conflicts due to sharing of resources between immigrants and host communities, thus provoking socio-economic racism and xenophobia. Although the Syrians, who have been forced to take refuge in countries such as Lebanon, Jordan, Iraq and Egypt, have very strong ethnic and sectarian / religious ties with the indigenous people and have significant advantages such as speaking the same language, they have the "sharing of economic opportunities" Integrating the incoming refugees into the system and accepting their assets is a particularly difficult economic issue. A second problem is education. Today, tens of thousands of children without access to education are concerned about the missing generation.

The biggest obstacle to education in Turkey and Europe is the language disparity and economic resource constraint. For this reason, it is inevitable for the countries that face the current Syrian refugee problem to cooperate with each other. This is a human duty at the

same time. It is important to make permanent international meetings to share the material burden, cooperation and mentality.

Transnational migration waves have a deadly power to destroy even the empires of sudden and immigrant emigrants. For example, many historians have shown immigration from abroad as the main reason for the collapse of the Roman Empire. When immigrants move the fighting or war where they have come to the country, this causes the countries to increase their social, political, military, judicial, economic and moral problems.

As suggestions it is possible to say:

- There are social effects as well as economic effects of this crisis. An urgent action plan should be prepared and taken into account to stop impact of the crisis. Special economic supports should be offered to affected groups at the social level.
- In addition to income-generating vocational courses for the Syrians, Turkish learning courses should be opened.
- The shadow economy must be controlled.
- Urgent priority should be given to social peace-building initiatives, taking into account the fact that there is a process of dissociation and alternativeization between the local community and Syrian refugees. In this respect, common projects must be passed on to regulate the socio-cultural activities that promote the integration of Syrian refugees with the local people.
- Turkish-Arabic courses should be given in the first and second level schools. In addition, a Turkish-Arab university should be established.

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Protection Of Environment In Turkey Through Criminal Law

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Abstract: After World War II, environmental problems became a huge problem of International community due to economic growth and development policies. Especially undeveloped countries started uncontrolled and dangerous Industrial activity. So that, right to environment became a popular issue in the international area and since Rio Declaration, protecting measures has been argued by the law. Firstly environment was tried to protect with educational and economical measures. However, these measures were not able to succeed for protection. By this way, law measures are planned and most countries started to regulate rules for environmental protection. Turkey has done so and in 1982 Environmental Code was passed from Parliament and became in force. By the Criminal Law Reform in 2005, environmental crimes were enacted. In this concept causing environmental pollution, causing noise pollution and causing zoning pollution crimes are punishable with imprisonment. In this work, crimes are examined in the form of crime structure.

Keywords: environment, pollution, environmental crimes, criminal law, environmental protection

1. INTRODUCTION

With the end of the Second World War, countries have entered the development race. The proliferation of industrialization has gradually increased the need for utilization of nature and brought it to the point of exploitation. Over time, a rapid gap between nature and people has occurred. However, people have begun to realize this damage to the environment around the 20th century. Because of the pressure given by the necessity of living together with the environment, the understanding of dominating the environment has left its place to the protection of the environment¹. In particular, major environmental disasters have changed the approach to the environment from being human-centered to environment-centered.

Although the history of human rightsgoes back to very ancient times, being available in legal texts is not very old and goes back to more than two hundred years. The environmental right does not go as much back, but since the 1970s, it has become being

available in texts². The existence and development of the environmental right will continue as long as there are environmental problems that threaten the existence of mankind. It is even suggested that in the coming centuries the survival of mankind will be possible through the development and securing of the environmental right³. Due to the increase in environmental pollution and especially the transboundary effects, there has been a need for regulations on environmental protection and therefore environmental right. As a result of this need, meetings have begun to be held in international arena⁴. Tehran Declaration, created at the conclusion of the International Conference on Human Rights held in Tehran in 1968,⁵ the environmental right that began to be available on the texts, was first introduced in Stockholm Declaration, published after the United Nations

² İbrahim Kaboğlu, **Environmental Right**, 3.Ed., İmge Kitabevi, Ankara-1996, p.9.

³Kaboğlu, p.9.

⁴Nazmiye Özenbaş, **Environmental Pollution Crimes in the Context of Protection of Environment Through Criminal Law**, in: International Conference on Eurasian Economies 2013, pp. 924-931, p.924; Kaboğlu, p.9.

⁵Kaboğlu, p11-12.

¹Burhan Kuzu, **Development Process of the Right to Live in a Healthy and Balanced Environment**, İÜHFM, pp.143-152, p.144.

Conference on Human Environment, held in Stockholm in 1972⁶. According to Article 1 of the Declaration; "*Living in an environment of honor and prosperity that provides freedom, equality and adequate living conditions is a fundamental right for humans, and it is a serious responsibility to protect and develop the environment for present and future generations. In this regard; indifference, racial segregation, discrimination, colonial or other forms of oppression, policies that support foreign dominance, constantly decimated politics must be condemned and abandoned*"⁷.

The damage to the environment worsening ecological conditions, deterioration of natural balance, depletion of natural resources, danger to human health, this danger preserving its existence in terms of future generations, decrease of diversity of living creatures and extinction of some living species has necessitated protection of environment nationally and internationally⁸.

In Turkey, international developments have been pursued in order to protect the environment and in this context; Constitution a.56, no. 2872 and the Turkish Criminal Law no. 5237 are the basic regulations. According to Constitution a. 56; "*Everyone has the right to live in a healthy and balanced environment./ It is the duty of the State and citizens to improve the environment, protect the environment and prevent environmental pollution.*" The purpose of the law in Environment Law Article 1 is determined as "ensuring that the environment, which is the common asset of all living beings, is preserved in line with sustainable environmental and sustainable development principles." Similarly, in the first article of the Turkish Criminal Law No. 5237, "**public health and the environment**" was included in the values that the law intended to protect. The Law on the Protection of Cultural and Natural Property No. 2863, the National Parks Law No. 2873, the Anti-Squat Law No. 775, the Forest Law No. 6831, the Coastal Law No. 3621, the Bosphorus Law No. 2960, the Municipal Law

No. 5393, the Metropolitan Municipality Law No. 5216 , Law No. 5403 on Soil Conservation and Land Use, Law No. 5312 on the Principles of Intervention and Damages in the Case of Emergency Situations in the Contamination of Oil and Other Harmful Material by the Sea Environment, Energy Efficiency Law No. 5627, Scandinavian Law No. 5543, Special Provincial Administration Law No. 5302, Building Audit Law, Pasture Law No. 4342, Mining Law No. 3213 and Village Law No. 442 are other regulations that ensure the protection of the environment.

One of the most important features of the Turkish Criminal Law numbered 5237, which was renewed within the scope of the criminal law reform in our country and which entered into force in 2005, is to include crimes against the environment just like the German Criminal Law⁹. Because the Turkish Criminal Law numbered 765 had no crimes related to the protection of the environment¹⁰. As a result of necessity of protection of environment through criminal law, crimes against the environment are organized under a separate heading in the Chapter 3 of 2nd Book of Special Provisions of Turkish Criminal Law numbered 5237. In the section, Intentional Pollution of Environment (TCL a.181), Pollution of Environment with Negligence (TCL a.182), Causing Noise (TCL a.183) and Causing Construction Pollution (TCL a.184) were regulated. However, crimes against the environment should not be confined to crimes under this heading. In this context, in addition to the crimes under the heading of *Crimes against the Environment*, "*Intentional Risking of General Safety Article 170*", "*Risking of General Safety with Negligence Article 171*", "*Radiation Diffusion Article 172*", "*Causing Explosion with Atomic Energy*" Article 173" and "*Adding Toxic Substance Article 185*" organized under the title of Crimes Against

⁹ For detailed information, see. Barış Atladı, **Reformbedarf des türkischen Umweltschutzstrafrecht**, in. **Strafrechtlicher Reformbedarf, Materialien einer deutsch-japanisch-polnisch-türkischen Tagung im Jahre 2015 in Rzeszow und Krakow (Polen)**, pp.301-314, p. 301.

¹⁰Zeki Hafizoğulları / Devrim Güngör, **Classification of Crimes in Turkish Criminal Law, TBB Magazine, Issue 69, 2007**, pp. 21-51, p.41.

⁶Kaboğlu, p.18.

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<http://www.unep.org/Documents.Multilingual/Default.aspx?documentid=97&articleid=1503>.

⁸Handan Yokuş-Sevük, **Environmental Law Protection of Environment**, Ankara, 2013, p.7.

Public Health can be considered as crimes committed against the environment. Because, by committing these crimes, the environment is also damaged.

The TCL numbered 5237, pointing out status of the tendency of the protection of environment which started with the 1972 Stockholm Declaration regulated the crimes against the environment by taking into consideration the provisions of "*Directive on the protection of the environment through criminal law*" dated 27 January 2003 and numbered 2003/80¹¹. As a matter of fact, Article 3 of the Directive obliges Member States to punish the offenders for deliberately committed offenses against the environment, listed in Article 2 of the Directive¹².

2. LEGAL GOODS IN ENVIRONMENTAL CRIMES

The concept of environment is defined in the Environmental Law numbered 2872 a. 2. According to the article, the environment refers to "*the biological, physical, social, economic and cultural environment in which the living beings continue their relationships mutually and interact with each other throughout their lives*". As it is understood from the description, the environment is not only a vegetation cover, but means all environments where living things cohabit. Especially the cultural environment is remarkable in this sense. Because cities are also included in the concept of cultural environment, arrangements for zoning regulation will also serve to protect the environment. Environmental pollution is also covered by the Environmental Law no. 2872 a.2. According to the article, environmental pollution refers to "Any adverse effect that happens in the environment and which can damage the health of living things, environmental values and ecological balance".

Different views have been put forward in the doctrine about legal goods concerning the crimes committed against the environment. These views are classified as anthropocentric theory, ecocentric theory, administrative theory

¹¹Şenol Yılmaz, **Environmental Crimes**, Online (ET. 31.3.2017), www.ceza-bb.adalet.gov.tr/makale/166.doc.

¹²(Online: ET. 23.4.2017). <http://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32003F0080&qid=1433422545729&from=EN>.

and mixed theory (coexistence of anthropocentric and ecocentric theory)¹³. According to *ecocentric (pure ecological)* view, the legal good itself is the environment itself. For this reason, even a plant species that has no use in terms of people should be protected¹⁴. Therefore, the environment deserves to be protected independently from the people¹⁵. The optimum benefit obtained through the protection of the environment is the environment itself¹⁶. This view, which only takes environment as basis, considers the protection of the elements of the environment, namely soil, water and air, and the animals and plant species living in the environment, as a legal interest that should be protected on its own¹⁷.

Another view is the anthropocentric view taking only people as basis. According to this view, environmental crimes prevent people from being exposed to danger¹⁸. There are two subgroups at the point where the idea of putting human beings in the center; the punishment of acts threatening human health, and the acts that put human life quality in danger are to be organized as crimes. The legal good is expressed as right to health of life and human beings together with putting the view taking humans as basis into center. This view was stated to be found in the German Criminal Law draft of 1971. According to this opinion, it is necessary to protect the human health and life from the hazards of environment¹⁹. However, this view has also been criticized. Taking only humans as basis in the protection of the environment

¹³Frank Saliger, **Umweltstrafrecht**, Verlag Franz Wahnen, München, 2012, p.12; For grouping in the same direction, see. Ramazan Barış Atladı, **Amsträgerstrafbarkeit im Umweltstrafrecht, Rechtsvergleichende Analyse der Rechtslage in Deutschland und der Türkei**, Peter Lang, Frankfurt am Main, 2011, p.53.

¹⁴Yener Ünver/Ayşe Nuhoğlu, **Federal Germany Environmental Criminal Law**, Beta, İstanbul, 1999, p.54; Rudolf Rengier, **StrafrechtBesondererTeil II**, 15. Auflage, C.H.Beck, München, 2014, p.434; Saliger, p.14.

¹⁵Saliger, p.14.

¹⁶Ünver/Nuhoğlu, p.54; Saliger, p.14.

¹⁷Rengier, p.434; Johannes Wessels/Michael Hettinger, **StrafrechtBesondererTeil 1**, 38. NeuAuflage, C.F. Müller, Heidelberg, 2014, p.337.

¹⁸Rengier, p.435.

¹⁹Saliger, p.12.

contradicts the environmental consciousness and the will of the lawmaker in the formation of the laws²⁰.

The mixed view implies that both the environment and the humans need to be protected, so that these two elements should not be separated from each other²¹. The environment is protected because it is a source of life for both the vegetation, the animal community and people living in the environment²². Finally, according to administrative benefit theory, by taking basis the crimes against environment emerging as violation of standards on development of environment, which are determined by the administration, they are administrative benefits of the legal goods in terms of crimes committed as contrariness to administrative decisions²³.

The legal good by crimes regulated in the crimes against the environment section is "*the right to live in a healthy and balanced environment*"²⁴ and therefore environment. It can be stated that the lawmaker has taken the mixed view of the crimes against the environment in the Turkish Criminal Law numbered 5237 as basis²⁵. Because the legal goods by the deliberate pollution of the environment crime are environmental values and the benefits of the individual and the community²⁶. The legal good in terms of pollution of environment by negligence²⁷ and causing noise pollution is the environmental right.

3. ENVIRONMENTAL CRIMES IN TURKISH CRIMINAL LAW

3.1. Environmental Pollution Crimes

Deliberate pollution of the environment was regulated in article 181 of the Turkish

²⁰Ünver/Nuhoglu, p.54.

²¹Saliger, p.12.

²²Wessels/ Hettinger, p.337.

²³Ünver/Nuhoglu, p.42; Yokus-Sevük, p.245.

²⁴ Mehmet Emin Artuk/Ahmet Gökçen/A. Caner Yenidünya, **Turkish Criminal Law Note 4.C**, 2.Ed., Adilet, Ankara, 2014, p.5554.

²⁵ Özcan, Onur, **Environmental Crimes in Turkish Law**, in. *Gift to Uğru Alacakaptan*, C. 1, İstanbul Bilgi University Publications 207, İstanbul, 2008, p.565-588, p.571.

²⁶Yokus-Sevük, p.296.

²⁷Yokus-Sevük, p.336.

Criminal Law, and pollution by negligence was regulated in article 182. In terms of deliberate pollution crime regulated in article 181, two different types of crimes were regulated as releasing of waste or residues to environment in contrary to technical procedures in first paragraph, and unauthorized entry of waste or residues to country in the second paragraph. The technical procedures for the disposal of waste or residues have been set out in the regulations drawn up by the nature of the waste or residue. In case of compliance with these procedures stated in the Regulations, there is no characteristic (material element) of the deliberate pollution of the environment²⁸. The inclusion of the deportation in the second paragraph of the article containing unauthorized entry of waste or residues into the country is a deficiency in terms of environmental protection. In addition, the polluting found in the first paragraph as only in the form of waste or residue is also a deficiency of the article with damaging with substances not considered waste or residue harmful to environment. Finally, the sanction to be applied to legal entities not covering release of waste and residues to environment is another reason for the deficiency of the article in terms of protection of the environment.

3.2. Crime of Causing Noise

In the article 183 of the Turkish Criminal Law, noise, which is subject to type of crime defined as "A person who, in contradiction with the obligations set forth by the relevant laws, causes noise to the detriment of the health of another person", violates the principle of lawfulness as it is regulated by the Regulation on the Assessment of Environmental Noise. The crime of causing noise is a crime of convenience and the noise should be sufficient to disrupt the health. Otherwise the responsibility of the person is the fault of noise. In addition, if consistently continued noise is aimed at disturbing someone, then the crime of disturbing peace and quiet will also occur.

²⁸For opposite view, see. Nükhet Yılmaz-Turgut, **Environmental Policy and Law**, İmaj Publishing House, Ankara, 2009, p.313; According to Toroslu, the permission given removes contrariness to law. Toroslu, Nevzat, **Criminal Law and Environment**, Turkish Environment Problems Foundation Publication, Ankara, 1982, p. 16.

3.3. Crime of Causing Zoning²⁹

The crime of causing construction pollution is regulated in article 184 and there are 3 different types of crime. Construction and having constructed a building without obtaining construction permit or in contrary to permit is regulated in the first paragraph, permitting power, water or phone connection in the worksite buildings found in the construction without building permits in the second paragraph, and permitting industrial activity in buildings without building use permit in the third paragraph are regulated as crimes. The type of crime contains many shortcomings in it. Firstly, a large penalty liability has been foreseen by the first paragraph on the grounds of the article that even a person who works as a construction worker will be a perpetrator. The fact that the concept of construction is excluded from the concept of building and thus the unlicensed structures are left unpunished and the determination of the perpetrator is open to debate if the electricity, water or telephone connection is made in person, and the determination of the perpetrator is open to debate. The fact that these two paragraphs are restricted to municipal boundaries and special zoning regime, constitute a contrariness to principle of equality, not included in the scope of the article in terms of the third paragraph constitutes the other deficiencies of the crime type.

4. CONCLUSION

Parallel to the international regulation, the fact that the crime against the environment is regulated in the Turkish Criminal Law numbered 5237 should be considered as an important innovation as the deterrent effect of criminal law is inevitable in protecting the environment. However, as stated above, the article regulations are insufficient to protect the environment. At this point, the regulations should be revised within framework of the criticisms we have made.

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²⁹For detailed information on the type of crime, see Kaplan, Mahmut, **Crime of Causing Construction Pollution**, Antalya, 2016, p.1vd.

Negotiorum Gestio (Acting Without Proxy)

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Abstract: As it's known, in order to do someone's work, in principle, proxy must be given by the owner of the work. If someone implements some works for someone's name without proxy then, it is called negotiorum gestio (acting without proxy, authority). In Negotiorum Gestio a person acts or does something without permission, authority or proxy on behalf of the owner of the work. As a result of this, some rights and some obligations are arised between the person who implements the works and the owner of the works. In Roman Law, this institution is called negotiorum gestio. In Roman Law, Negotiorum Gestio is not a contract, but it is a contract-like, quasi contractus which is an origin of obligations. One of the parties of this contract-like is gestor or negotiorum gestor, who implements the works, the other party of the contract-like is dominus negotii, who is the owner of the works. Negotiorum Gestio's issue is transaction. Negotiorum Gestio's elements are; transaction, a work belongs to someone else, decision to do work belonging to someone else and absence of proxy. In Roman Law, negotiorum gestio's former state was procurator. Negotiorum gestio has effected law systems all around the world.

Keywords: negotiorum gestio, working without proxy, gestor, Roman Law.

1. Introduction

There are "negotiorum gestio" in Roman law based on the rules in force in the other modern legal systems, except English and American law. The origin, elements and provisions of this institution led to great debate among writers dealing with Roman law and a rich literature emerged on this subject¹. The texts of Negotiorum Gestio having been subjected to interpolation, the existence of lawsuits relating to it both in Ius Civile and in Ius Honorarium, Roman law to remaining in force as common law (droit commun, gemeinses Recht) have made it very difficult to identify the beginning of this establishment. It is possible to summarize the latest results² in this area as follows:

2. Source of Negotiorum gestio and its evolution

In the beginning, Roman law was not good enough for someone else to engage in their affairs without a legist³. However, they began to put a "clausula de negotiis gestis" on the praetor edictum, based on the extensive auspices they had received from Lex Aebutia, which was adopted in the second century before about the millennium⁴. The relationship between the gestor and the owner of the work (dominus negotii), which took over the administration of a probate (hereditas iacens) who did not protect the interests of a person against the rape of third persons or had no heirs, was arranged. The essence was that the gestor had to act spontaneously without a proxy⁵. Praetor recognized actio in factum to dominus and gestor⁶.

These cases made it possible for gestor to be held accountable for his mismanagement

¹ Egon Weiss, *Institutionen des römischen Privatrechts*, 2. Aufl., Basel 1949, p. 394; Raymond Monier, *Manuel élémentaire de droit romain*, t. II, 4e éd. Paris 1948, p. 207; H. A. Hagenbüchli, *Die Ansprüche des Geschäftsführers ohne Auftrag und ihre Voraussetzungen*, Diss. Zürich 1926, p. 13-14.

² Hans Kreller, *Römisches Recht*, II. Grundlehren des Gemeinen Rechts, Romanistische Einführung in das geltende Privatrecht, Wien 1950, p. 368-369, 371; Erich Sachers: *Die Haftung des auftragslosen Geschäftsführers*, *Studia et Documenta*, 4 (1938), p. 309; Jörs - Kunkel - Wenger, *Römisches Privatrecht*, Dritte Auflage, Heidelberg, 1949, p. 247-248; Paul Koschaker, *Roma Hususī Hukukunun Ana Hatları*, tercüme eden Kudret Ayiter, Ankara 1950, p. 227-228; H. Cahit Oğuzoğlu. *Roma Hukuku*, Ankara 1952, p. 255-257; Vincenzo Arangio-Ruiz, *Istituzioni di Diritto Romano*, nona edizione, Napoli 1947, p. 358-360.

³ This point was later expressed as follows: "Culpa est immiscere se rei ad se non pertinenti." (Digesta 17, L. 36).

⁴ Digesta 3, 5, 3, pr.

⁵ The classical Roman law did not define an ineffective business establishment in the present sense; negotiorum gestor, a procurator authorized to work, was nothing more than a general proxy; from the era of Justinianus, negotiorum gestio has gained the status of unauthorized business. However, later this thesis was disproved by other authors.

⁶ For the first time M. Wlassak (*Zur Geschichte der Negotiorum Gestio*. Jena 1879) makes the presence of independent actio in factum from the Ius Civile.

and that the dominus could be forced to pay the costs he had made.

From the time of Cicero-approximately before Christ in the first century-, Ius Civile was granting an iudicium negotiorum gestio with bonae fidei possessing property against the procurator who manages his assets in the absence of anybody⁷. First, citizens who abandoned Rome for civil service or military service were given the opportunity to become a procurator for the administration of their assets to takers who later moved away from Italy for their work. From the end of the Republican Period, he who had a possession or commercial enterprise, could leave a friendship or dismissal by his asset as procurator or institor when he was not found. At this early stage, the iudicium bonae fidei, which had been accepted against procurator, began to intervene spontaneously and to be able to be resolved against the voluntarius who ruled his property in the absence of the work owner; it was possible to take advantage of this iudicium in the case of doing the work of anyone else who is not well suited to mandatum or tutela.

During the application of the extraordinary procedural reasoning and after Diocletianus, Ius Civile - Ius Honorarium on the loss of significance, actio in factum which belongs to negotiorum gestio and iudicium bonae fidei united. On the other hand, in the course of Justinian's era, negotiorum gestio was reduced to doing someone else's work only without the authority and dedication, as a result of the recognition of special cases for the transformation of procuratio over time to general proxy and for some other business situations. In this age, the dominus was able to say his rights through an actio negotiorum gestorum directa. Gestor was also able to say through an actio negotiorum gestorum contraria. These mutual lawsuits have the nature of bonae fidei.

3. Elements of Negotiorum gestio

The main condition of the cases of the Negotiorum gestio was that gestor had done a work or works (negotia aliena) for someone

⁷ It is controversial whether formula honoraria and formula civiles about negotiorum gestio are older. See this issue: Hagenbüchli, p. 13-18; Sohm-Mitteis-Wenger: Institutionen, Geschichte und System des römischen Privatrechts, Berlin 1949, p. 80 Note 11 and p. 444 Note 8. According to the latest doctrines, formula civilis is older (Kreller, p. 390; Weiss, p. 395 ve Monier, p. 207-208).

else⁸. However, it should be argued whether a subjective element, the will of doing someone else's work as his benefit, should be found.

According to Riccobono⁹ in the classical period *animus negotia aliena* was the main element of the negotiorum gestio; since the time of Justinianus, this element has been abandoned and the boundaries of the business of doing someone else's work have been expanded without a proxy.

Partsch¹⁰ defends the idea entirely and declares that the act of doing someone else's work in the classical period is sufficient to breathe the *actio negotiorum gestorum*. According to this article, Justinianus did not care about the will as a source of debt, but started looking for *animus negotia aliena* for the existence of negotiorum gestio.

Many of the writers¹¹ are attending today an opinion put forward by Rabel¹². The conclusion can be drawn from texts belonging to the classical period in Rabel's conclusion that at that time, neither the objective nor the subjective doctrine was relied upon. In general, classical legists, taking into consideration the objective factors, resorted to willingness in cases where belonging to someone else was suspicious.

4. Provisions of Negotiorum gestio

At the beginning gestor was only held responsible for the complexity (dolus); But after Christ towards to the middle of second century, he was responsible for all the imperfections (*omnis culpa*)¹³. Gestor, in particular, had to avoid any action that would harm dominus¹⁴. He was even responsible for the accident if he had gone to work despite dominus's forbidding; however, gestor, acting

⁸ See note 5 and the text of it above about the condition of gestor's spontaneous activity without a proxy.

⁹ S. Riccobono: La gestione degli affari e l'azione di arricchimento nel diritto moderno, Rivista del diritto commerciale e del diritto generale delle obligazioni, Bd. 15 (1917), I. Teil, p. 383 - 384.

¹⁰ Studien zur Negotiorum gestio I, Sitzungsberichte der Heidelberger Akademie der Wissenschaften, 12 (1913) p. 15 ve 37.

¹¹ Jörs - Kunkel - Wenger, p. 248; Weiss, p. 396; Koschaker, p. 2127, Arangio - Ruiz, p. 359.

¹² Negotium alienum und *animus*, Studi in onore di Pietro Bonfante, IV, 1930 p. 281, especially p. 292, 295 and 302.

¹³ Sachers, p. 356.

¹⁴ Sachers, p. 319.

to prevent a threat that threatened dominus, required only a heavy burden (*culpa lata*) of responsibility. Gestor was responsible for following up on his work until the end; if he managed a property, he would not be able to do only a part of the business; at the end of his work, he had to give dominus account and transfer his profits to him.

Gestor, on the other hand, could ask the dominus to rescue himself from the debt he had received by paying the expenses he had paid for his work. It was only on condition that he could have such a demand, not act with donation. Despite dominus's forbidding, gestor could not claim the expenses he had made¹⁵. Furthermore, in order to claim costs, they must at least initially be useful (*negotium utiliter coeptum*) in terms of dominus¹⁶.

If Dominus later permitted the work, he would not claim that the costs were not beneficial¹⁷; permission did not eliminate responsibility of gestor because of *dolus*¹⁸.

5. Doing someone else's work for their own benefit.

The fact that in the Roman law the interests of others in their own interests enter into the framework of the *negotiorum gestio* institution, the *animus negotia aliena gerendi* strictly depends on whether this institution can be regarded as an obligatory element. Indeed if the obligation of the subjective element is accepted, then it is not possible to talk about the *negotiorum gestio*

In the Classical Period, there are two papers in their own interest about the situation of someone else's work:

One of these texts is attributed to Labeo and relates to anyone who sees it in his own interest knowing that it belongs to someone else¹⁹. According to Labeo, the business owner may ask to return the benefits of someone who does work in such a bad way to his own benefit

¹⁵ Digesta XI, 7, 14, 13 Ulpianus (Weiss, p. 397).

¹⁶ Gestor could ask for the cost of repairing a home that was in danger of collapsing, even if this house was reflected later on; but if the dominus left the house neglected because it intends to leave (*derelictio*), gestor did not have the right to claim repair costs: Weiss, p. 397; Koschaker, p. 228.

¹⁷ It is controversial whether *actio mandati* or *actio negotiorum gestorum* should be sued after being allowed.. Monier, p. 210; Sachers, p. 325 Note 59.

¹⁸ Sachers, p. 318. Kreller, p. 371.

¹⁹ Digesta 3, 5, 5, 5.

and to be held responsible for his movement by means of *actio negotiorum gestorum*; those who work can only claim their expenses in proportion to the enrichment of the work owner. It has been suggested by various legists that this text has been subjected to interpolation and that, in fact, Labeo has been unable to do someone else's work in the case of his work, he refuses to have the *negotiorum gestio*²⁰.

The second text of Classical Law is about doing someone else's work for their own benefit²¹. In this text attributed to Afrikanus, there is a situation like this: A person who bought a slave with his goods sold it to a third person without knowing that they had stolen some of them from his old master of the slave. In this case, according to the *ijtihad* of Afrikanus, the first owner of the slave should be able to ask for the sale price of the stolen thing from the new owner through an *actio negotiorum gestio*.

Compared to Riccobono²², if classical period lawyers, in this case, recognized a case, they considered it an unfair acquisition case; the text attributed to Afrikanus is literally a corruption of Justinian's time lawyers²³. Because these lawyers could not find a general unfair acquisition case in classical law in order to prevent their unfair acquisition, they put an incentive for an unauthorized business.

It is beyond the limits of our research to discuss how far the texts of the book are true. Only we can say for sure; at the time of Justinianus, the cases concerning *negotiorum gestio* were extended to the interests of others, either by inheriting from classical law or for the sake of the falsification of this law, for their own benefit.

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²⁰ See this issue: Moser, p. 82.

²¹ Digesta 3, 5, 48 (49).

²² P. 383-384. Agreed Weiss, p. 398.

²³ Otherwise Moser, p. 85.

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The Crime Of Sexual Assault And Sexual Abuse In The Form Of Molestation In Turkish Criminal Law

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Abstract: Crime of sexual harassment and molestation was regulated in the Article 421 of Turkish Criminal Code No.765, which was abrogated. According to this article, the person, who harassed or molested a man or a woman, shall be sentenced with imprisonment. Harassment was defined as any sexual behavior that could only be committed verbally. This behavior should not be permanent and it should not contain any contact to the body of victim. Molestation could be committed in two ways. Firstly, it might be a sudden and non-permanent act. Secondly, the behaviors, which are performed verbally, sassily and repeatedly without body contact, shall also be accepted as molestation. In TCC No. 5237, the molestation was not regulated as a separate crime. Before the amendments done by Code Nr.6545, the actions without body contact were accepted as sexual harassment, whereas the actions with body contact were accepted as sexual assault or sexual abuse according to the age of victim. With amendments done with Code Nr.654, the molestation was regulated as a mild form of sexual assault and sexual abuse. Thus, lower level of punishment is projected for this mild form of sexual behaviors. The concept of molestation is not defined in Turkish Criminal Code. However, molestation is defined as the sexual behaviors containing body contact, which can be committed suddenly and non-permanently. Hence, according to the new regulation, the molestation cannot be committed without body contact. Sexual behaviors, which do not contain body contact, are accepted as sexual harassment.

Keywords: Sexual offences, sexual assault, sexual harassment, sexual abuse, molestation.

1. Introduction

The crime of molestation was regulated in Article 421 of old Turkish Criminal Code (TCC) Nr. 765. According to the provisions of this article, those harassing women or men verbally shall be sentenced with imprisonment between 3 months and 1 year, whereas those molesting women or men shall be sentenced with imprisonment between 6 months and 2 years. In new Turkish Criminal Code Nr.5237, the concept of molestation is not separately discussed. Thus, the behaviors that have been considered as molestation in TCC Nr.765 started to be considered as sexual abuse, sexual assault or sexual harassment depending on the age of victim or the position of sexual behavior. But, in this period, since the mild forms of sexual behaviors such as caressing victim's hair or holding his/her hand were considered within the scope of sexual assault or sexual abuse crimes because they contain body contact, the unfair results were experienced in terms of the levels of sentences. For this reason, in Code Nr.6545 in year 2014, the lawmaker added sexual assault and sexual abuse crimes with the concept of sexual behavior that is within the limits of

molestation¹. Thus, the mild-form of sexual behaviors including body contact became punishable at lower levels depending on the basic characteristics of crime. But, the lawmaker did not define the concept of "molestation" in the code. For this reason, in order to reveal what should be understood from the concept of "molestation", the molestation practice in TCC Nr.765 and the approach of TCC Nr.5237 to the sexual crimes should be taken into consideration together.

2. Molestation Actions in Period of Turkish Crime Code Nr.765

In TCC Nr.765, the sexual behaviors were classified as sexual abuse, indecent assault, verbal harassment, and molestation. Despite the fact that verbal harassment and molestation crimes were regulated in Article 421 of this code, it wasn't explained there what should be understood from the concept of molestation. In doctrine of that period, the molestation was

¹In draft of Code Nr.6545, the statement of "committing a crime with sudden action" was used instead of the concept of "molestation". See. The preamble of Article 42 of Ministerial Bill Nr.1/918. Commission of Justice, 24th Legislative Period, 4th Legislative Year, SS. 592, p. 21.

defined as “*the actions performed through words, actions and behaviors in the way assaulting on chastity and privates of an individual and against his/her freewill but not reaching at the level of sexual assault or indecent assault crimes or attempts to those crimes*”². According to another definition, the molestation is “*the sexual actions that, regardless of publicity condition, do not include even attempt to sexual assault or indecent assault crimes but that are performed via words, statements or other behaviors that are not continuous for the victim and do not require body contact*”³.

As it can be understand from the definitions, the molestation crime was a crime type that is considered among verbal harassment and indecent assault crimes in that period⁴. The molestation crime might be committed with or without body contact. According to the practice of Supreme Court, the sudden, interrupted and discontinuous actions performed with body contact were considered to be the molestation⁵. The sexual actions performed via statements or behaviors without any contact to the body of victim should be in intrusive form in order to be considered as molestation crime. Thus, the difference between verbal harassment and molestation crimes was determined depending on the intensity and continuity of action.

In period of TCC Nr.765, the Supreme Court considered the actions such as “watching the genital organ or victim by taking of his/her underpants”, “sending kisses to the victim via gestures”, “showing and shaking the male organ towards the victim”, “hugging and kissing the victim in lips or cheek”, or “touching the shoulder of victim and proposing sexual intercourse” were considered within the scope of molestation crime⁶.

²**DÖNMEZER, Sulhi**, Ceza Hukuku Özel Kısmı – Genel Adap ve Aile Düzenine Karşı Cürümler-, 5th Ed., İstanbul 1983, p. 190.

³**ÖNDER, Ayhan**, Türk Ceza Hukuku Özel Hükümler, İstanbul 1985, p. 317.

⁴**ÜZÜLMEZ, İlhan**, “Söz Atma ve Sarkıntılık Suçları”, Milletlerarası Hukuk ve Milletlerarası Özel Hukuk Bülteni, Prof. Dr. Ergin Nomer’e Armağan, Year: 22, Vol: 2, İstanbul 2002, p. 1017.

⁵Supreme Court’s Assembly of Criminal Chamber’s decision Nr.343/361 dated 12.24.1990. See. **BAKİCİ, Sedat**, Genel Adap ve Aile Düzenine Karşı Cürümler, Ankara 1994, s. 238.

⁶For the decisions, See **ARTUK, Mehmet Emin, ALŞAHİN, Mehmet Emin**, “Sarkıntılık Fiili”,

3. Molestation Actions in TCC Nr.5237

In first form of TCC Nr.5237, the molestation concept was not regulated. Until the amendment with Code Nr.6545, the Supreme Court distinguished the sexual assault and sexual abuse crimes from the sexual harassment crime based on the body contact criterion. Accordingly, depending on the age of victim, the sexual behaviors performed with body contact were considered to be sexual abuse crime, whereas the sexual behaviors performed without any body contact constituted the molestation crime. In other words, in period of TCC Nr.765, the actions containing body contact were considered within the scope of sexual assault or sexual abuse, whereas the actions performed via statements or behaviors constituted the sexual harassment crime. In this period, it was claimed that the solely use of body contact criterion in distinguishing sexual assault and sexual harassment actions is not appropriate but the intensity and duration of sexual behavior should be taken into consideration solely⁷.

In order to eliminate the problems in practice, the lawmaker added the situation, in which the sexual assault and sexual abuse crimes remain in level of molestation, into the code via Code Nr. 6545. Thus, the body contact criterion applied by Supreme Court has found a legal foundation. After the amendment with Code Nr.6545, depending on the age or victim, the sexual behaviors performed with body contact were considered within the scope of sexual abuse or sexual assault, whereas the actions performed without any body contact were considered within the scope of molestation crime. This is also explained in preamble of Code Nr.6545 and it is declared that the distinction between sexual assault and molestation is made based on the criterion of physical contact⁸. After the amendment made with Code Nr.6545, the sexual assault (m.102/1) and sexual abuse crimes are mainly described as follows;

Ankara Üniversitesi Hukuk Fakültesi Dergisi, Vol: 65, No: 4, Year: 2016, p. 3247.

⁷**ÖZBEK, Veli Özer, DOĞAN, Koray, BACAKSIZ, Pınar, TEPE, İlker**, Türk Ceza Hukuku Özel Hükümler, 10th Ed., Ankara 2016, p. 324.

⁸**ARTUK/ALŞAHİN**, p. 3249.

Article 102/1: “Upon the complaint of victim, the person infringing the physical integrity of anybody via sexual behaviors shall be sentenced with imprisonment between 5 years to 10 years. If the sexual behavior is in form of molestation, it shall be sentenced with imprisonment between 2 years to 5 years.

Article 103/1: “The person sexually abusing a child shall be sentenced with imprisonment between 8 years to 15 years. If the sexual behavior is in form of molestation, it shall be sentenced with imprisonment between 3 years to 8 years. If the victim turns 12 years old, the sexual abuse shall be sentenced with imprisonment for not less than 10 years and molestation shall be sentenced with imprisonment for not less than 5 years. If the perpetrator of molestation crime is a child, then the investigation and prosecution depends on the complaint of victim and his/her parent or guardian.

Moreover, it should also be stated that, in Code Nr.6763, the lawmaker regulated the situation, in which the victim of a sexual abuse crime is younger than 12 year-old, as a crime requiring higher sentence. Thus, if the victim of molestation is younger than 12 year-old, then the sentence shall not be less than 5 years.

The lawmaker didn't describe the concept of “molestation” in the code. In order to define the concept of “molestation”, firstly the practice in period of Code Nr.765 should be taken into consideration. But, as mentioned before, in order to be able to define the molestation from the aspect of new code, it is not enough to consider the practice in the period of older code. In the period of new code, the concept of “molestation” is formed based on the criterion of physical contact with body⁹. Accordingly, in the new code, the molestation can be defined as sudden, interrupted, and discontinuous sexual behaviors performed with body contact¹⁰. Thus, even though they do not reach at a certain level of intensity, the sexual behaviors performed with body contact shall be considered within the scope of molestation¹¹. According to a perspective in doctrine, it is not a good preference for lawmaker to make a

distinction solely based on the body contact. According to this perspective, the sexual behaviors that do not reach at a certain level should constitute the sexual harassment crime rather than the sexual abuse via molestation¹².

Together with the amendment made with new code, the sexual crimes can be classified as follows; first of all, the sexual behaviors containing no body contact are considered within the scope of sexual harassment. The sexual behaviors performed with body contact are considered within the scope of sexual assault, sexual abuse or sexual intercourse with a minor depending on the age of victim. Then, depending on the intensity of behavior, if the main characteristic of sexual abuse or sexual assault crime reached at inserting an organ or similar objects into the body, then it is considered within the scope of major form of that crime¹³. Thus, it can be seen that the lawmaker made a distinction based on the age of victim and the characteristics of behavior.

The behavior containing physical contact must be performed on the body of victim. But, on the other hand, this behavior may be performed by using any tool¹⁴. For instance, touching at the chest of victim by using a stick may constitute the crime of molestation. But, the behaviors that do not infringe the victim's right to physical integrity shall not be considered within the scope of molestation. For instance; masturbating in front of the victim without any physical contact shall not be considered within the scope of molestation.

From the aspect of new legal regulation, slightly rubbing on the hip region of victim, caressing the victim's leg, grabbing and then releasing the waist of victim, embracing the victim, kissing the victim on his/her cheek or touching at the chest of victim over his/her clothes are the actions that might be considered within the scope of molestation¹⁵. But, however, it should also be stated that, in case of performing these actions in continuous manner and in the way dominating the victim, the basic

⁹ ÖZBEK/DOĞAN/BACAKSIZ/TEPE, p. 325; KOCA, Mahmut, ÜZÜLMEZ, İlhan, Türk Ceza Hukuku Özel Hükümler, 3rd Ed., Ankara 2016, p. 300.

¹⁰ ARTUK/ALSAHİN, p. 3254; TANER, p. 161.

¹¹ ÖZBEK/DOĞAN/BACAKSIZ/TEPE, p. 325.

¹² ÖZBEK/DOĞAN/BACAKSIZ/TEPE, p. 325.

¹³ ŞİMŞEK, Alahattin, “Cinsel Saldırı ve Cinsel İstismar Suçlarının Hafif Şekli: Sarkıntılık”, Ceza Hukuku Dergisi, Year: 10, Vol: 28, August 2015, p. 327.

¹⁴ ŞİMŞEK, p. 328.

¹⁵ For the samples, See ARTUK/ALSAHİN, p. 3257; ŞİMŞEK, p. 329.

form of sexual assault or sexual abuse might arise¹⁶. Directing the abovementioned actions towards the genital parts of victim does not directly mean that the action exceeds beyond the limits of molestation¹⁷. The important point here is that the sexual behavior should be sudden and discontinuous.

For the crime of molestation, the action must be a sexual behavior¹⁸. Non-sexual behavior shall not constitute the crime of molestation. Hence, the behaviors such as touching at the parts such as shoulders, hands, arms or back or kissing the cheek of victim are dual-character behaviors from an external perspective. These actions might be in sexual form, whereas the might also be performed in relation with social and friendly relationships. In such cases, the objective and subjective criteria should be used together in determining if the behavior is a sexual one; social relationships, the relation between victim and perpetrator, and the form of behavior should be taken into consideration separately¹⁹. For instance, touching at someone's shoulder for delivering the money in a bus shall not be considered within the scope of molestation, whereas touching at someone's genital parts for the same purpose might be considered within the scope of sexual behavior and molestation. Similarly, volleyball players' touch at each other's buttocks shall not be considered within the scope of sexual behavior²⁰.

Here, it should also be taken into consideration if holding the hand of victim, which is frequently seen in our society, shall constitute the molestation crime. Before the amendment, Supreme Court has considered holding the hand of victim for sexual purpose within the scope of sexual assault crime²¹. According to an opinion in doctrine, solely holding the hand shall not be considered within the scope of actions limiting the sexual

¹⁶KOCAOĞLU, Sinan, *Yargı Kararları Işığında Cinsel Dokunulmazlığa Karşı Suçlar*, Ankara 2016, p. 127.

¹⁷TANER, p. 149; ŞİMŞEK, p. 329.

¹⁸For detailed information about the concept of sexual behavior, See TANER, p. 94-114.

¹⁹Similarly, See TANER, p. 148, 149.

²⁰ARTUK/ALŞAHİN, p. 3256.

²¹See, Penal Department Nr.5 of Supreme Court, E: 2009/8277, D: 2010/1464, D: 02.23.2010. For decision, See TUĞRUL, Ahmet Ceylani, *Cinsel Dokunulmazlığa Karşı Suçlar ve Ensest İlişkiler*, Ankara 2010, p. 153.

freedom²². According to this perspective, if the perpetrator says something sexual after holding the hand of victim, then the crime of sexual harassment might arise. But, solely holding the hand of victim is not a behavior that might constitute the molestation.

From this aspect, it should be determined if masturbating without any physical contact to the victim but spattering the semen on victim's body shall be considered within the scope of molestation. According to an opinion in doctrine, this case should be considered within the scope of sexual harassment rather than sexual assault or molestation²³. According to another opinion, this action should be considered within the scope of molestation²⁴. To our opinion, this action should be considered within the scope of molestation because, for the molestation, it is not necessary to infringe the right to physical integrity on any part of victim's body. It is possible to infringe the victim's right to physical integrity by using any tool or means²⁵. In abovementioned case, by spattering his semen, the perpetrator has infringed the victim's right to physical integrity in sudden and discontinuous manner by using his semen.

4. The Distinction between Molestation and Basic Form of Sexual Assault

It should be determined if the sexual assault crime or the attempt to basic form of sexual assault crime shall be considered in case that the perpetrator aimed to commit in basic form of sexual assault crime but couldn't complete the action due to the reasons that perpetrator couldn't avoid from. For instance, although the perpetrator intended to continuously rub on hip of victim, he/she could maintain his/her actions for a short while because the victim moved away from the scene. In this case, the molestation occurred but the basic form of crime remained at attempt level. According to some authors in doctrine, if the sexual assault remained at the level of molestation should be determined via an assessment to be made after the action²⁶. Thus, according to this opinion, it is not possible to attempt to molest and, if the action remained at the level of molestation even though the

²²TANER, p. 153.

²³TANER, p. 147.

²⁴ARTUK/ALŞAHİN, p. 3255.

²⁵ARTUK/ALŞAHİN, p.3254.

²⁶KOCA/ÜZÜLMEZ, p. 300.

perpetrator aimed at the basic form of sexual assault, the perpetrator shall be sentenced for molestation. To our opinion, if it is possible to exactly (without any doubt) determine that the aim of perpetrator is the basic form of sexual assault, the perpetrator shall be sentenced for attempting to the basic form of crime²⁷. But, if there is any doubt regarding the aim of perpetrator, the perpetrator shall be sentenced for molestation, which has been completed, according to the principle of “in dubio pro reo”. In this case, the intention should be considered to be towards the basic form of crime²⁸.

5. Investigation and Prosecution Method

In Article 102/1 of TCC, it is determined that the basic form of sexual assault is prosecuted on complaint. But, from the aspect of molestation, there is no such obvious regulation. According to the principles of interpretation, it can be stated that the investigation and prosecution shall be made upon complaint if the sexual assault remains at molestation level²⁹, because it is a necessity of interpretation principles to state that the lower level of action shall be investigated and prosecuted upon the complaint of victim in case that the higher level of action is prosecuted on complaint³⁰. Besides that, in case that there are major actions, which require heavy sentence, in Article 102 together with the molestation, the crime shall be directly investigated and prosecuted ex-officio.

If it remained at the level of molestation, the sexual abuse shall be directly investigated and prosecuted. But, according to the provision added to Article 103 with Code Nr.6545, if both of the victim and perpetrator of the crime are children, the crime shall be investigated and prosecuted upon the complaint of victim, his/her parent or his/her guardian. It should also be stated that victim, his/her parents and his/her guardian separately have right to petition³¹.

6. Conclusion

The concept of “molestation”, which has been regulated in Turkish Criminal Code Nr.765, was not regulated in first form of TCC

Nr.5237. In Code Nr.6545, the concept of molestation was added again in the Turkish Criminal Code. But, different from old regulation, the physical contact with body is a necessity of molestation in new regulation. Accordingly, from the perspective of new regulation, the concept of molestation might be defined as the sudden, discontinuous, and interrupted sexual behaviors that are performed with body contact. The intensity and extent of these behaviors should be assessed based on the characteristics of concrete case. The behaviors performed without physical contact should be considered within the scope of sexual harassment rather than sexual assault or sexual abuse.

Besides the physical contact, the behaviors constituting molestation must be limiting the sexual freedom. Moreover, the behavior must be a sexual behavior. If the perpetrator aimed to commit in basic form of sexual abuse or sexual assault but couldn't complete the action due to the reasons that perpetrator couldn't avoid from, then the perpetrator shall be sentenced for attempt to basic form of sexual abuse or sexual assault. But, if it is not possible to exactly determine that the aim or perpetrator is towards the basic form of crime in the concrete case, then the perpetrator shall be sentenced for molestation according to the principle of in dubio pro reo.

²⁷ŞİMŞEK, p. 349.

²⁸TANER, p. 235.

²⁹TANER, p. 257.

³⁰ARTUK/ALSAHİN, p. 3267.

³¹TANER, p. 353, 354.

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Relationships between Emotional Quality, Cultural Quality and Conflict Resolution and Negotiation Skills

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Abstract. The main purpose of this study is finding out the relationship between emotional quality, cultural quality and conflict resolution and negotiation skills. In accordance with this purpose 42 females and 18 males totally 60 university students participated in this study. Trait Emotional Intelligence Questionnaire was used to assess four sub dimensions of emotional intelligence, Cultural Intelligence Questionnaire was used to assess four sub dimensions of cultural intelligence and Effective conflict resolution and negotiation Skills Questionnaire was used to measure seven sub dimensions of negotiation skills in this study. Once the data were collected, appropriate statistical analyse were carried out. All of the emotional intelligence and cultural intelligence sub dimensions were taken as the predictor for each sub-dimension of effective conflict resolution and negotiation skills in regression analysis. At the end of the study findings revealed that there are significant relationships between emotional intelligence, cultural intelligence and negotiation skills. The results showed that effective conflict resolution and negotiation skills are predicted strongly by well-being sub-dimension of emotional intelligence and motivational sub-dimension of cultural intelligence. The rationality and common sense, goal-orientation, expressing oneself decisively and effective communication sub-dimensions are predicted by the well-being sub-dimension of emotional intelligence. Moreover, the negotiator's style, rationality and common sense, planning, expressing oneself decisively and communication skills sub dimensions are predicted by the motivational sub-dimension of cultural intelligence.

Keywords: Conflict Resolution, Negotiation Skills, Emotional Intelligence, Cultural Intelligence

1. Introduction

This study aims to search the relationships between emotional intelligence, cultural intelligence and effective conflict

resolution and negotiation skills in Turkish culture.

Interactions between individuals, groups or organizations, conflict inevitably arises to combat the inadequacy of resources [4]. Also, negotiation takes place during the

debates of two or more parties on how to share or distribute scarce resources. Whereas all parties seek to achieve contradictory goals in negotiations, they try to agree on the exchange or distribution of profits and costs [15].

In the past, the best negotiators were defined as poker-face, cool and self-controlled [8]. It was suggested that the negotiators should avoid showing their emotions. In such definition, the emotions were notably ignored. However, some recent studies emphasize the importance of emotions in effective negotiation process, characterizing them as "positive" [2].

As it is known, negotiations are strongly associated with the conflicts between persons and groups. Katz, Lawyer and Sweedler [17] describe negotiation as a struggle of two or more parties to show strong emotions resulting from the differences perceived in requests and values. As it can be understood from this definition, if there is a conflict, then there is also emotion. In other words, parties need to consider emotions in negotiation process to reach their goals. Recently, in negotiation studies, the emotional intelligence has been considered as a complementary part of the negotiation process [19].

Emotional intelligence contains ability to evaluate and express emotions correctly, to regulate and use emotions as desired [8]. There are many definitions for emotional intelligence. These definitions contain complementary factors like having ability to manage emotions so express them effectively and appropriately, ability to rationalize, predict and express them, ability to use and understand emotions to facilitate cognitive process of thought and also ability to manage emotions for emotional development and attract the attention [7, 20].

The person who has high emotional intelligence (also has high self-efficacy) considers the stressful environments as

opportunity for new solutions rather than treat. The individuals with high emotional intelligence have more adequate coping mechanisms to handle problematic situations and approach them as a developmental opportunity rather than a threat. Having a high emotional intelligence helps individuals to choose adaptive strategies, reduce negative emotions and to shift them to positive ones [14].

The negotiation process is not independent from any emotions or anxiety. Depending on the negotiator's expectations and their interests, they may experience positive or negative emotions [9]. They would experience negative emotions when they are prevented from reaching their goals, and positive emotions when they achieve their goals. Therefore, the negotiators need emotional intelligence to gather information in the negotiation process, to make effective decisions and to implement successful tactics. Thus it is important to examine the relationship between emotional intelligence and negotiation skills [5].

Cultural intelligence is described as individuals' capacity to adjust their behaviours according to the needs of the cultures they interact with [18, 21], to communicate effectively with individuals from different cultures [3], and to adapt with cultural differences [10, 18]. Cultural difference depends on the diversity of cultural elements, and is described as diversity among individuals or groups based on the ethnicity, race, socioeconomic status, gender, disability, language, religion/sect, sexual orientation and geographical region [1]. Hence, as every society has a culture; the human groups living in the same society also develop different cultures according to their common histories, the region they live in, the language they speak, their economic fields of occupation as well as their socio-economic status [6]. In this context, the cultural intelligence may be regarded as an intelligence area proposed to

explain the differences among people in terms of the ability to interact with both other societies and different cultures within society.

In literature the studies on relationships between cultural intelligence, emotional intelligence and negotiation skills are very recent. Thus it is needed to search the relationships between emotional intelligence, cultural intelligence and negotiation skills deeply. Moreover, in Turkey there are some studies on emotional intelligence, cultural intelligence and conflict resolution and negotiation skills on negotiation. But there is not satisfying studies on relationship between these three concepts.

2. Method

2.1. Participants

42 females and 17 males totally 60 university students participated in this study. Age of the sample was ranged from 19 to 27.

2.2. Measures

In this study three measures were used. One of them is Trait Emotional Intelligence Questionnaire Short Form (TEIQ-SF), the other one is Cultural Intelligence Scale and the last one is Effective Conflict Resolution and Negotiation Skills Questionnaire.

Trait Emotional Intelligence Questionnaire-Short Form (TEIQ-SF) was developed by Petrides and Furnham [11] the scale was adapted into Turkish by Deniz, Özer and Işık [12].

TEIQ-SF is 7 point Likert type scale. The scale ranged “I strongly disagree” to “I strongly agree”. The questionnaire includes four sub-dimensions and it consists of 20 items. Four sub dimensions’ names and descriptions [11] given below. The internal reliability of the each sub scales are given in parentheses.

Well-being: The people who have high score in well-being perceive themselves “... *successful and self-confident, cheerful and satisfied with their lives, confident and likely to*

«look on the bright side» of life” [11] (Cronbach Alpha, .72).

Self-control: The people who have high score in self-control perceive themselves “... *capable of controlling their emotions, capable of withstanding pressure and regulating stress, reflective and less likely to give in to their urges*” [11] (Cronbach Alpha, .70).

Emotionality: The people who have high score in emotionality perceive themselves “... *clear about their own and other people's feeling, capable of communicating their feelings to others, capable of having fulfilling personal relationships, capable of taking someone else's perspective*” [11] (Cronbach Alpha, .66).

Sociability: The people who have high score in sociability perceive themselves “... *accomplished networkers with excellent social skills, capable of influencing other people's feelings, forthright, frank and willing to stand up for their rights*” [11] (Cronbach Alpha, .70).

These 4 sub-dimensions explain 53% of the total variance of the scale.

Cultural Intelligence Scale was developed by Ang et al. [22]. The scale was adapted into Turkish by İlhan and Çetin [13].

Cultural Intelligence Scale is 5 point Likert type scale. The scale ranged “I strongly disagree” to “I strongly agree”. The questionnaire includes four sub-dimensions and it consists of 20 items. Four sub dimensions’ names and descriptions given below. The internal reliability of the each sub scales are given in parentheses.

Meta-cognitive Cultural Quality (CQ): Metacognitive dimension of cultural intelligence focuses on the information processing ability, it is also associated with the individuals' awareness of the cultural knowledge that they use during the interaction between cultures and it is related with the control over cultural information. The individuals who are high on meta-cognitive dimension of cultural intelligence, aware the cultural preferences of others, review their cultural information when interacting with

individuals from different cultures and also after interaction. They use their high-level cognitive skills when they make plans to learn about a new culture, how they adapt with new cultures and they encounter, assessing their progresses in adapting to such new culture. Item example; *"I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds."* [13] (Cronbach Alpha, .77).

Cognitive CQ: The cognitive dimension of cultural intelligence involves the information about other cultures with the help of individual's daily experiences or through formal training. Information varied from social structures to economic and legal systems of other cultures. Individual who is high on cognitive dimension of cultural intelligence, is successful in understanding the similarities and differences between intercultural situations. Item example; *"I know the cultural values and religious beliefs of other cultures."* [13] (Cronbach Alpha, .79).

Motivational CQ: The motivational dimension of cultural intelligence is about the individuals' willingness to interact with people from different cultures and learn something about intercultural situations. The motivational dimension of the cultural intelligence includes the self- efficacy and intrinsic motivation. Those who is high on motivational dimension of cultural intelligence rely on their ability to adapt to different cultures. Item example; *"I am confident that I can socialize with local culture that is unfamiliar to me."* [13] (Cronbach Alpha, .75).

Behavioural CQ: The behavioural dimension of cultural intelligence, however, constitutes the individuals' ability to demonstrate appropriate verbal or non-verbal behaviour when they meet individuals with different cultural backgrounds. The individual who is high on behavioural dimension of cultural intelligence, is able to harmonize his/her verbal behaviour such as voice tone and speech speed and nonverbal behaviours such as gestures and mimics according to the needs of

the cultures that they interact with. Item example; *"I vary the rate of my speaking when a cross-cultural situation requires it"* [13] (Cronbach Alpha, .71).

These 4 sub-dimensions explain 52.66% of the total variance of the scale.

Effective conflict resolution and negotiation Skills Questionnaire developed by Mamatoglu and Keskin [16]. It is 40 item, 5 points Likert type scale. And the questionnaire composed of 7 sub-dimensions. Effective Conflict Resolution and Negotiation Skills Questionnaire is new Turkish questionnaire. To make sense, description of seven sub dimensions and item examples of each dimension of Effective Conflict Resolution and Negotiation Skills Questionnaire are given below. The explained variance and internal reliability of the each sub scales are given in parentheses.

Negotiator's style: The people who have high score in this dimension perceive themselves acceptable, clear and neutral in negotiation. Item example; *"I leave aside my ego in negotiation process."* (Explained variance: 22.87; Cronbach's Alpha, .87).

Rationality and common sense: The people who have high score in this dimension perceive themselves rational and calm in negotiation. Item example; *"I act rationally in negotiation."* (Cronbach's Alpha, .74).

Sensitivity for opponents: The people who have high score in this dimension perceive themselves sensitive to counterpart's emotions and social status at work. Item example; *"I act according to the position/status of the other side in negotiation."* (Cronbach's Alpha, .61).

Goal orientation: The people who have high score in this dimension perceive themselves problem solver and result oriented. Item example; *"I try to be solution-oriented in negotiation."* (Cronbach's Alpha, .74).

Planning: The people who have high score in this dimension perceive themselves good planer before the negotiation. Item example; *"Before a negotiation, I make a preliminary research on the subject."* (Cronbach's Alpha, .67).

Effective communication: The people who have high score in this dimension perceive themselves have effective both verbal and nonverbal communication skills. Item example; *"I try to use well my body language and mimics in a negotiation."* (Cronbach's Alpha, .75).

Expressing oneself decisively: The people who have high score in this dimension perceive themselves make sure explicit, wright understanding between the counterparts. Item example; *"I try to express myself in a way to make sure that the opposite understands me."* (Cronbach's Alpha, .61).

The total variance explained by the scale was calculated as %54.7.

3. Results and Discussion

Once the data were collected, appropriate statistical analyses were carried out. All sub-dimensions of the three scales were taken in the analysis. All of the emotional intelligence and cultural intelligence sub-dimensions were taken as predictors for each of the sub-dimension of effective conflict resolution and negotiation skills in regression analysis.

First regression analysis was made for "negotiator's style" sub-dimension "of the Effective Conflict Resolution and Negotiation Skills Scale. Results of regression analysis can be seen at Table 1. According to the results of the regression analysis, the emotionality ($\beta=.51$, $t=4.22$, $\alpha < .00$) sub-dimension of emotional intelligence and the motivational ($\beta=.47$, $t=4.45$, $\alpha < .00$) sub-dimension of cultural intelligence predict negotiator's style sub-dimension. In other words, individuals with high emotionality pay attention to their

negotiation style and try not to be misunderstood. They describe themselves as clear, acceptable and neutral. Namely, those who are aware of their own feelings can easily adjust the natural and acceptable negotiator's style, and prevent any misunderstandings during the negotiation process. Also, individuals with strong abilities to adapt to different cultures are more willing to engage with the other party in the negotiation process, and adjust their style according to their counterpart.

Second regression analysis was made for the rationality and common sense sub-dimensions of the effective conflict resolution and negotiation skills. The results can be seen in Table 2. According to the results of the analysis, s well-being sub-dimension of emotional intelligence ($\beta=.55$, $t=4.85$, $\alpha < .00$) and total emotional intelligence score ($\beta=.29$, $t=2.43$, $\alpha < .02$) and also the motivational ($\beta=.37$, $t=3.14$, $\alpha < .00$) and meta-cognitive ($\beta=.24$, $t=2.26$, $\alpha < .03$) sub-dimensions of the cultural intelligence predict the rationality and common sense sub-dimensions of the effective conflict resolution and negotiation skills. In other words, individuals who perceive themselves as successful and self-confident are tend to be logical and discreet negotiators in negotiation process. Furthermore, having a high total emotional intelligence score means that the individual is aware of the feelings and point-of-view of both himself/herself and the other person. So, this may mean that negotiator would approach to other's feelings and ideas in a more logical and discreet way. Besides, it can be said that those who have abilities to adapt to different cultures and those who aware of the cultural preferences of others, review their cultural information when interacting with individuals from different cultures and possess high-level thinking skills, act rationally and discreetly in negotiation process.

Table 3 shows the regression analysis on sensitivity for opponent dimension of Effective Conflict Resolution and Negotiation

Skills Questionnaire. Given the results of the regression analysis for the "sensitivity to opponents" sub-dimension, it is seen that the total emotional intelligence score ($\beta = .34$, $t=2,62$, $\alpha < .01$) and the behavioural ($\beta = .36$, $t=2,79$, $\alpha < .00$) sub-dimension of cultural intelligence predict the "sensitivity to opponents" sub-dimension. Individuals with a high emotional intelligence score are aware of their own feelings and point-of-views as well as of the other party, and thus individuals with high emotional intelligence may be more susceptible to the emotions of the other party. Besides, as mentioned before, the individuals whose behavioural dimension of cultural intelligence is developed are able to adjust their verbal behaviour such as voice tone and speech speed and nonverbal behaviours such as gestures and mimics according to the needs of the cultures they interact with. In other words, these individuals can succeed in negotiations by treating the other negotiator in the same way that the culture of the other negotiator requires or according to the other negotiator's feelings and social status during the negotiation process.

The results of regression analysis show that well-being ($\beta = .55$, $t=4, 66$, $\alpha < .00$) sub-dimension of emotional intelligence and the behavioural ($\beta = .38$, $t= 3,14$, $\alpha < .00$) sub-dimension of cultural intelligence predict the goal-orientation sub-dimension of negotiation skills. The results can be seen in Table 4. Namely, individuals who perceive themselves as self-confident and successful are the individuals who are more result-focused and who try to reach their goals in the negotiation. Also, it can be said that these individuals adjust their verbal and non-verbal behaviours according to their counterpart's culture and aim to reach their goals in negotiation.

Table 5 presents the regression analysis on planning dimension of Effective Conflict Resolution and Negotiation Skills Questionnaire. According to the results of the regression analysis, the motivational ($\beta = .35$,

$t=2,68$, $\alpha < .01$) sub-dimension of cultural intelligence predicts the planning sub-dimension of effective conflict resolution and negotiation skills. In other words, the individuals who are high on ability to adapt with different cultures also have planning capability for negotiations. It can be said that person who is highly motivated to meet different people from different culture also make detailed plan before entering the interaction.

The results of regression analysis showed that well-being ($\beta = .49$, $t=4,02$, $\alpha < .00$) sub-dimension of emotional intelligence and motivational ($\beta = .33$, $t=2,59$, $\alpha < .01$) sub-dimension of cultural intelligence predict expressing oneself decisively sub-dimension of negotiation skills. The results can be seen in Table 6. Namely, it is an expected result that those who perceive themselves as successful and self-confident can express themselves clearly to the other party. Likewise, those who have a high self-efficacy, intrinsic motivation and strong ability to adapt with different cultures are more likely to express themselves effectively to the other party.

Lastly, the regression analysis was made for the effective communication sub-dimension of the effective conflict resolution and negotiation skills. The results can be seen in Table 6. According to the results of the analysis, the well-being ($\beta = .43$, $t=3,51$, $\alpha < .01$) sub-dimension of emotional intelligence as well as the meta-cognitive ($\beta = .52$, $t=4,75$, $\alpha < .00$) and motivational ($\beta = .30$, $t=2,67$, $\alpha < .01$) sub-dimensions of cultural intelligence predict the effective communication sub-dimension of effective conflict resolution and negotiation skills. In other words, those who perceive themselves as successful and are self-confident, who are aware of the cultural preferences of others, who review their cultural information when interacting with individuals from different cultures and after such interaction and are confident about their abilities to adapt to different cultures also use

effective communication skills such as body language and words in face-to-face communication in negotiation process.

4. Conclusion

The results generally show that the effective conflict resolution and negotiation skills are predicted most by well-being sub-dimension of the emotional intelligence and motivational sub-dimension of cultural intelligence. The rationality and common sense, goal-orientation, expressing oneself decisively and effective communication sub-dimensions are predicted by the well-being sub-dimension whereas the negotiator's style, rationality and common sense, planning, expressing oneself decisively and communication skills sub-dimensions are predicted by the motivational sub-dimension of cultural intelligence. In sum, people who perceive themselves as competent, skilful, who is self-confident, believe in self-efficacy and who have intrinsic motivation to build relationship with people from different background carry out variety of effective conflict resolution and negotiation skills.

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Table 1: Stepwise Regression Analysis: Predictors for Negotiator's Style Scores

Variable	B	Beta	R ² Change	Adjusted R ²	D.F	F
Emotional skills	.784	.513	.263	.248	1-51	17.82
Motivational	.709	.474	.475	.454	2-51	22.18

Table 2: Stepwise Regression Analysis: Predictors for Rationality and Common Sense Scores

Variables	B	Beta	R ² Change	Adjusted R ²	D.F	F
Wellbeing	.494	.551	.303	.290	1-55	23.49
Total emotional intelligence	.229	.292	.373	.349	2-55	15.76
Motivational	.347	.367	.473	.443	3-55	15.56
Meta cognitive	.306	.243	.521	.483	4-55	13.86

Table 3: Stepwise Regression Analysis: Predictors for Sensitivity for Opponents Scores

Variables	B	Beta	R ² Change	Adjusted R ²	D.F	F
Total emotional intelligence	.216	.339	.115	.098	1-54	6.87
Behavioural	.304	.364	.230	.200	2-54	7.76

Table 4: Stepwise Regression Analysis: Predictors for Goal Orientation Scores

Variables	B	Beta	R ² Change	Adjusted R ²	D.F	F
Wellbeing	.455	.547	.299	.285	1-52	21.75
Behavioural	.352	.380	.414	.391	2-52	17.69

Table 5: Stepwise Regression Analysis: Predictors for Planning Scores

Variables	B	Beta	R ² Change	Adjusted R ²	D.F	F
Planning	.251	.346	.120	.103	1-54	7.20

Table 6: Stepwise Regression Analysis: Predictors for Expressing Oneself Decisively Scores

Variables	B	Beta	R ² Change	Adjusted R ²	D.F	F
Wellbeing	.246	.490	.240	.226	1-52	16.14
Behavioural	.188	.334	.330	.303	2-52	12.32

Table 7: Stepwise Regression Analysis: Predictors for Effective Communication Scores

Variables	B	Beta	R ² Change	Adjusted R ²	D.F	F
Wellbeing	.280	.434	.188	.173	1-54	12.30
Meta cognitive	.474	.524	.434	.412	2-54	19.94
Motivational	.206	.303	.504	.475	3-54	17.28

Subconscious Goal Setting, Goal Priming and Goal Pursuit

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Every entity that exists in the world has a purpose of existence. Therefore, people have a purpose of existence and goals that they try to achieve in their lives. There are triggers that follow these goals, that is, factors that motivate individuals. Individual goals are often consciously determined, triggered and followed. However, it is known that the subconscious goal setting, priming and pursuit are conducted by the unconscious effects of environmental factors. The aim of this study is determining the subconscious effect of goal setting, priming and pursuit. For this purpose, studies on subconscious goal setting, goal priming and goal pursuit are examining. Most of studies which were performed is based on subconscious goal theories. This theory argues that the goal setting can also be realized subconsciously.

Key words: Goal setting, subconscious, subconscious goal priming, subconscious goal pursuit

1. Introduction

Goal Setting Theory is one of the process theories from motivation theories that explain the causes and processes of a person's behavior. According to a theory developed by Edwin Locke in 1968, the underlying cause of behavior is the conscious goal (purpose) and intentions of individuals [1]. According to the hypothesis, people act consciously for their purposes [2], and the motivation to reach the goals can be achieved either within the person (the pleasure to be heard without a job), as well as the encouragement from the boss (the award given by the boss, incentives made by the close environment, etc.). [3]. Information of basic concepts was included in the continuation of study for better understanding of subconscious goal setting, priming and pursuit.

The goal (Goal) is an act that moves the person to use his\her own ability or to find a new idea. It can also be determined consciously or unconsciously by external factors as consciously stated by the person [4].

Priming is a subtle, passive and non-submerging mental stimulation that allows one's mental region below the threshold of consciousness to be influenced by external stimuli. The priming, also referred to as ignition, is influenced by subconscious items and leads to realizing their targets [5].

Motive is a need, which is trying to satisfy one's motivation with the influence of an internal or external stimulant that creates tension in it

when it can not satisfy it. Motivation is the act of satisfying this need or trying to achieve something that is intended [6]. Motivation is a mixture of people's desire, need, and the tendency to search for some experience or a snack to acquire an object.

Consciousness-cognition is a region of mind that can noticeable perceptions from the outside world or from inside the body. It is included bodily perceptions, thought processes and feelings (excitement, joy, sadness, etc.). The content of consciousness is transmitted to the environment by speaking or behaving [7].

In general subconscious which was defined as the under the awareness, is the region of the mind that contains all the phenomena and elements except conscious perception. All subconscious elements are unconscious. It can be used by the person at the same time when it is known in necessary situations [8]. Supraliminal is a separate mental process, even if mixed with subliminal. Scientifically, the human mind is defined as being above the threshold, that is, at the level of consciousness [9].

The goal setting literature is based on the conscious determination of goal, but it has been demonstrated with as many studies as possible of subconscious goal setting [10]. Since it is related to the target senses, it is related to consciousness as well as to the consciousness. [11]. Because people's feelings and attitudes are being open (conscious) and closed (subconscious) [12]. Open attitudes and feelings exist consciously, under the control of personnel. But closed (hidden) attitudes are unconsciously formed, uncontrolled

and can not be shaped. While open attitudes are influenced by conscious processes, closed attitudes are influenced by unconscious processes [13]. Based on this, goal setting should be assessed considering conscious and unconscious processes. Because the goal setting, priming, pursuit and realization can be occur when the person is aware of it or not. Although several studies have been conducted to explain these processes, they have not been fully explained [14].

2. Subconscious Goal Setting Theory

2.1. Subconscious Goal Setting

Subconscious goal theory was emerged as a result of organizational behavioral research. In these studies, it has been found that goal-specific behavior is related to the level of cognitive awareness and that a priming [15] is needed to move. According to Stanovich and West (2000), people act in two different ways when setting goals. They behave consciously (conscious, intentional, logical and laborious) in the first and unconscious (automatic, intuitive and effortless) in the second. As individuals' initial goals are usually consciously determined, burnout begins with the realization of high goals over time. For this reason subconscious goal determinations will increase [16].

Behavioral processes often operate consciously and unconsciously, under the influence of motives that people are not aware of [17]. Consciousness and unconscious motives influence people's behavior at different rates. Conscious motivations, which are the first activators, have a short-term effect due to the limited space of conscious storage. Subconscious stimuli make it possible for many behaviors to be effected for a longer time with the advantage of the unlimited subconscious storage space [18]. Subconscious targets are influenced by similar motivations with conscious targets but develop outside consciousness, unlike conscious targets [19]. Many social psychological studies have been conducted to measure the validity of conscious and subconscious motivations. Strahan et al. (2002) was subconsciously priming with thirst a group of participants, and they are asked to them make choose one of two drinks (water and energy drink). It was observed that the participants who were priming preferred water more than the control group. In another study participants were

triggered by showing sad face. Then when they asked for music preferences they chose music that would make them feel happy instead of the music they would feel strong. The same effect was not observed in the control group in the same study [20].

2.2. Goal Priming

Subconscious priming is an important tool for coping with situations such as fear, weakness, lack of faith that prevent someone from realizing his goal [21] and moving towards the goal. Because the subconsciously priming individual will move by ignoring such stimulation, it is easier to accomplish their goals [18]. In this regard, social psychology research shows that goals are affected from unconscious priming (the participants in the experiments its note that they were not aware of the motivation to priming) [22].

Srull and Wyer's (1979) study which one of the earliest studies of subconscious priming, study was using phrases constructed from a piece of story. In the first phase of this study, a group of participants was given mixed words about goodness and the other group was given about hostility. Then researchers were desire to make a sentence in these words from both groups. In the second stage, participants were asked to read and comment on the entire story. The goodness-priming participants interpreted the story in terms of goodness, while the ones who were priming by enmity stated that they told the story about enmity. In another study Kay et al. (2004) used two bags with two people (briefcase and backpack). In the study is aimed to evaluate the interaction between people who do not know each other. Two people were taken to the room where the briefcase was located and they were asked to make a statement in an unspecified topic. The same study was also carried out using a backpack. It has been seen that when the briefcase is used, people make more competitive statements [18]. People are influenced by where about place, what they see, what they use, because they upload meaning. Research in cognitive psychology on subconscious triggering studies focuses on the connection between priming and activation of a person. It will be possible to select the time that the priming should be made by examining the effects of the priming in these studies.

2.3. Goal Pursuit

The goal pursuit which can be defined as a cognitive representation associated with the desired end state [23], affects memory processes [24], attention and persuasion processes. It promotes the motivation of the person by encouraging the pursuit of a target job [25]. Target follow-up occurs when people become habitual. For example, a person who is once priming to ride a bike repeats the bike riding behavior and pursuit the goal of using the bike and carry out the action. For this reason, habits are related to goal-action [26]. Goal tracking is automatic. The findings of the study show that these automatic behaviors are consistent with the intentions of the participants and out of consciousness of participants [27]. The subconscious goal pursuit focuses on the tools that have strong connections with each other in order to achieve the goal, and on the social environment which is very effective in following the goal for contributes to realizing the goal. [27]. It also contributes to the success of the goal pursuit by priming participants quickly learn new environmental conditions [28]. Priming is effective for goal pursuit, but does not cause any changes in the consciousness and knowledge of the persons [27].

The subconscious goal pursuit can make people come from above the physical and social obstacles. Researchers were asked to help other participants by priming a participant social group (nurses) with mental representation. At the end of the study they observed that the participants came from above this feeling even if they were disgusted to touch the dirty tissues [29]. Priming with a social group has been seen in a variety of studies that will be effective in achieving the goals that people are unable or unwilling to achieve.

3. Conclusion

In this study, subconscious goal setting, priming, and pursuit were examined depending on the literature. Subconscious goal theory argues that goal setting can also be performed subconsciously. Given that people have set various goals throughout their lives and are trying to achieve these goals, it is necessary to investigate whether all of these goals have been consciously determined or not.

Subconscious goal-setting depends on personal and psychological factors as well as the influence on the people. Because of the limited storage space of the human conscious memory and the fact that they send everything they perceive to the brain, most of the information is processed in subconscious and used when necessary. For this reason, people are under the influence of stored knowledge when they are not aware and they are moving in this direction. However, these effects are not completely independent of the person. Personnel interests, curiosity and targets close to their dreams are priming subconsciously and starting to goal pursuit. The important point here is that the subconscious triggers are related to that person. After subconscious priming, the effect lasts for a long time and the goal pursuit is maintained more steadily. Hence, difficult goals can be achieved by subconscious priming and goal pursuit. Conscious determined and pursued goals are less likely to be performed because the mental process that triggers the person is weak. However, since the subconscious goal setting has been priming by the subconscious and has remained active continuously, the goal pursuit is maintained until the end. This situation increases the realization rate of the goal. Based on this, organizations and institutions should use subconscious goal setting and priming methods to contribute to realizing their goals. Likewise, it is also thought to be possible by subconscious priming and goal pursuit the treatment of disabled individuals is increasing the effectiveness, facilitating the solution of social problems, increasing the success rate in the treatment of mental illnesses.

Although the subconscious effect is accepted as the existence in these matters, it is not known how the effect works, because of studies on subconscious goal setting, priming and pursuit are new and limited. This demonstrates the necessity of further investigation of the matter.

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The Relationship Between Emotional Intelligence and Work Life Quality: A Research for Healthcare Personnel

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Abstract. Emotional intelligence is an important topic for personal development like organizational development. In literature, personnel with high emotional intelligence have succeeded in realizing their emotions, manage them and motivating themselves. Emotional intelligence affects working life by contributing to organization for some topic such as increasing organizational productivity, managing change and development in the organization, encouraging personnel to have more responsibilities, increasing motivation of personnel, providing job satisfaction, increasing their competencies, accelerating the adaptation of new members, managers to establish more harmonious relationships with personnel and ensuring teamwork. Besides, it is stated in the related article that the quality of work life, which is defined as the quality of the relationship between personnel and working environment, affects organizational performance. This study aimed to examine the impact of the emotional intelligence of a government hospital personnel on the perception of working life quality. The relationship between working life quality dimensions and their emotional intelligence and qualifications tried to be statistically analyzed. In the study a question form used which created by using MSCEIT, EQ-I and ECI models for the Emotional Intelligence part and adopted from the studies done by Walton, B. Gilbert and Sirgy for the Quality of Working Life part.

Keywords: Emotional Intelligence, Quality of Work Life, Healthcare Personnel, Work Life Quality.

1. Introduction

Nowadays, like the other many institutions which can't avoid from changes and developments occurring many fields, healthcare institutions have to change and evolve to provide quality service and to survive at the same time [32]. As a result of change and globalization by the rapid progress of technology, interest of individuals to Emotional Intelligence has increased [16]. As a result of the studies about emotional intelligence, new approaches are mentioned. With new emerging approaches, in the working life, in the careers of people and in the leadership styles, the importance of Emotional Intelligence topic has increased day by day [53].

The term "emotional intelligence" has been used almost since the middle of the twentieth century [13]. The first scientific references on emotional intelligence belong to the 1960s. By

Leuner (1966), Emotional Intelligence has been associated with psychotherapy treatments. Beasley (1987) and Payne (1986), more generally, have reported that emotional intelligence promotes personal and social development [6,27,58]. The interest in the study of Emotional Intelligence has gained momentum with the widespread use of the subject and has suddenly increased in the late 1990s [10]. With the excitement of newly discovered respected terms and potential new information -even at distinctly different places-many people have used this concept in their work [42,33,10,24,45]. To answer the question, "what does Emotional Intelligence actually mean?", many authors have defined this term [22].

Emotional intelligence is defined as the ability to understand, describe, perceive, use and direct the perceptions of one's own and others' emotions [40,38].

Emotional intelligence is the ability to use all of the emotional and social skills of a person together to be successful in meeting the effects of the factors that occur around the person and the desires arising from these factors [43,20].

Emotional intelligence is about the ability to reason correctly about emotions and the ability to use emotions and emotional intelligence to develop thought [22]. In other words someone it refers to realize his/her own and others' feelings[10], with control behaviors while solving problems and establish positive relationship with individuals to distinguish behaviors, and the ability and qualifications to effectively use the knowledge that is provided by the success process with being in relation to the person, in thinking and behavior [40].

Tatar et al. (2011) define emotional intelligence as a cognitive and emotional interaction that helps people to adapt to their surroundings, and is the competence and strategy of evaluating emotions [3].

Studies on emotional intelligence, such as those conducted by Golomen (1995) and Mayer and Salovey (1990), generally state that high level of emotional intelligence contributes to people in important living spaces such as education, work, and relationships[10,40]. There is evidence that emotional intelligence can be conceptualized as a personality trait [38,37] or ability, and that its efficiency can be measured [26,25].

As it requires direct communication with patients and teamwork in service delivery in healthcare professions the importance of Emotional Intelligence to healthcare personnel is rather high [4]. Likewise, occupational requirements make it necessary for health personnel to have some skills such as self-confidence[11] and sense of humor [11]. Healthcare employee needs to have the ability to listen, along with his technical competence. According to a research, it is stated that the listening skill which is frequently discussed in the literature is a reason for the patients to prefer a hospital [54,55].

Emotional intelligence has considerable impact on many subjects in organizations, such as decision making, leadership, strategic and technical planning, human resource development, training and staffing, career planning, effective communication, high performance, reliable relationships and teamwork, customer loyalty and change,

development, job satisfaction, improvement of Work Life Quality [44,11,29].

To provide organizations with a broader view of the factors that influence their work experience, the concept of "Work-related Quality of Life" has been introduced [41,31]. The quality of work life is the meaningful achievements in the working life and the pleasure of daily working life. According to Robins (1990), Work-Life Quality is a process that an organization responds to the needs of its employees by developing mechanisms to ensure that all of the decisions taken are shared with employees while designing their own lives[52].

Job security, job satisfaction, a better reward system, employee rights, employee participation and organizational performance are key factors for the Quality of work life. [51,5]. Besides factors like working conditions Quality of Work Life includes more broad factors such as overall life satisfaction and home-work interface which is affecting employees' relationship about work [14].

2. Relationship Between EI and WLQ

The Quality of Work Life is determined by various factors as internal and external. The environment and employees are equally contributed when the quality of working life is determined to be good or weak. External factors are provided by the organization and they are tangible. For this reason, they can be examined and applied according to the degree of generalization and simplicity. The internal factors are very difficult to measure and understand because they depend on the person himself. This makes it difficult for the organization to find a match between work and person. Each person is different and unique in the physical, mental, cultural, emotional and attitudinal framework. This difference plays a large and immeasurable role in determining the working life quality of the person. Being emotional and socially intelligent means that managing effectively personal, social and environmental change, coping with emergencies by flexibility and realism, resolving problems and making the necessary decisions when they arise. When it is considered how emotional intelligence is important for both in personal life and career prospect relationship between Work Life Quality and Emotional Intelligence seems to be very strong, and emotional intelligence may be

the most important internal factor that affects other internal factors [52]. Fiedeldey-Van Dijk and Freedman (2004) indicate that an employee's emotional skills and competencies are more valuable than technical skills and capacity to the organization [8]. It seems that individuals with high Emotional Intelligence be able to identify their problems and effectively manage them, improving the knowledge, skills, and competencies that they possess, contribute to the working life, adopt and implements the change and development by easy adaptation of change and development [43,12,21]. It has a huge effect on the success of institutions and the working environment that if Emotional Intelligence plays a role in the decisions and giving importance of properties of Emotional Intelligence [9,5,19].

While the positive evaluation of the working environment and opportunities creates a sense of psychological relief at work, negative evaluation creates dissatisfaction [28]. A person is competent and capable of recognizing others' feelings, to the extent that they can recognize and manage their own feelings. When using emotional intelligence effectively, individual will keep positive thinking even under adverse conditions. And this provides high motivation and positive energy to the person, and organizational conflicts are minimized [30].

It will be possible for the institutions to achieve success in the extent that members of the team have a good relationship with each other, empathize each other's thoughts and can manage them [12, 21]. Team members with high Emotional Intelligence affecting the Working Life Quality by increasing the quality and productivity of production and service [9,48] and that makes the team work factor very important in increasing the Quality of Work Life. It is stated that employees with emotional intelligence are successful in the topics that require teamwork. This is a sign that Emotional Intelligence and Work Life Quality are closely related [9,8].

Emotional Intelligence provides important contributions to the topics such as increasing institutional efficiency, managing change, and progress emerging at the institution, developing personnel's talents and skills by giving them the necessary training, increasing personnel's motivation and job satisfaction by encouraging employees to take on new responsibilities, Accelerating the adaptation process of a new

employee, and better alignment of relationships between managers and employees. Thus it influences the Quality of Work Life [50,7,18,17].

Many studies show that emotional intelligence is positively related to overall satisfaction in terms of gender, age, culture and working groups in different organizational structures such as education [1], health [34], business [56], public service [49]. It is generally supported in the literature that a higher welfare is reached in the workplace and emotional regulation is related [36,47]. Therefore being able to organize and use emotions in work life, will help individuals to cope with different conflicts and achieve good work-life quality [52].

3. Research and Findings

3.1. Purpose of the research

The research was made for to determine effects of the health personnel Emotional Intelligence levels on their Quality of Work Life. When the literature is examined, it is seen that the relationship between emotional intelligence and working quality of life is examined in different areas, but there is not enough work in the health field. For this reason, it is aimed to make a contribution to the literature by examining the relationship between emotional intelligence and working life quality in health field

3.2. Method

The survey method was used to obtain data in the survey. The research was carried out at Ondokuz Mayıs University Health Practice and Research Center. Surveys were implemented to the personnel working at Ondokuz Mayıs University Health Practice and Research Center. Personnel of Ondokuz Mayıs University Health Practice and Research Center consists of a total of 2943 people including staff working in health service and administrative unit. No sample was identified in the study and all available personnel was included in the study.

The survey consists of three parts. The first part is the Independent Variables section, which questions about demographic information are included. The second part is the Emotional Intelligence Part, which is designed to determine the emotional intelligence levels of health care personnel. The third part is the

Work Life Quality Part, which aims to determine the working life quality perceptions of health care personnel. The survey consists of 36 questions, 14 of which are in the first section, 14 in the second section and 14 in the third section. The survey was prepared by literature review and expert opinions. The reliability analysis of the questionnaire used in Demir's study was examined and the

reliability coefficient in the emotional intelligence section was found as $\alpha = 0,90$; $P = 0.001$ and $F = 39,800$, and in the Quality of Work Life section found as $\alpha = 0.93$; $P = 0.001$ and $F = 70.696$. Overall, when the alpha values of the research were higher than 0.80 which is the accepted for research in social sciences, it was concluded that the questions were highly reliable and consistent with the subject.

Table 1. Information on Demographic Characteristics

<i>Demographic Characteristics</i>		(n)	(%)	<i>Demographic Characteristics</i>		(n)	(%)	
Gender	Female	191	62	Age	Age ≤ 33	100	32,5	
	Male	117	38		33 < age < 42	105	34,1	
	Total	308	100		Age ≥ 42	103	33,4	
Marital Status	Married	218	70,8		Total	308	100	
	Single	90	29,2	Seniority	Less than 1 year	15	4,9	
	Total	308	100,0		1-3 years	25	8,1	
Education	Primary school	3	1,0		4-6 years	44	14,3	
	Highschool	52	16,9		7-9 years	63	20,5	
	Upper secondary education	44	14,3		More than 10 years	161	52,3	
	Undergraduate	122	39,6		Total	308	100,0	
	Postgraduate	87	28,2	There is a total of 308 people participating in the survey. Of the 308 respondents, 62% are women and 38% are males. 39.6% of the total graduates of the undergraduate program and 28.2% of the graduates of the Postgraduate programs constitute the total. Occupations are comprised of four main groups. 26% of the sample is composed of doctors, 36% are nurses, 13% are administrative and financial officers and 24% are hospital staff (biologist, nurse, emergency medical technician, labor)				
	Total	308	100,0					
Profession	Physician	81	26,3					
	Nurse	111	36,0					
	Officer	40	13,0					
	Other	76	24,7					
	Total	308	100,0					

3.3. Results

The validity and reliability analysis for the questionnaires used in the research were made; for the Emotional Intelligence Part, the Cronbach Alpha coefficient is found as $\alpha = 0.77$, and for the Working Life Quality Part it's found as $\alpha = 0.866$. The results of the reliability test show that the questions are very reliable. When scales were tested for normality, it was observed that Emotional Intelligence scores are not normally distributed. For that, as a nonparametric test the Mann-Whitney U test was used for dual comparisons, and the Kruskal-Wallis test was used for multiple comparisons.

It was determined whether the emotional intelligence scores were changed according to sexes and it was found that there is a significant difference between the EI scores of the males and females in the result of the test ($p=0.036 < 0.05$). Females' EI scores were found to be higher than males'.

There was a significant difference in 95% confidence level between EI scores according to education levels ($p=0.027$). This difference was found to be caused by the difference between upper secondary education and high school and between primary education and graduate EI scores. Furthermore, no significant difference was found between marital status and EI scores ($p = 0.341$). When EI scores were evaluated according to professions, it was found that there is a significant difference between occupational groups and EI scores with 95% confidence level ($p = 0.000$). This difference stems from the difference between nurses' EI scores according to doctors, civil servants, and other occupational types. Nurses' EI scores were found to be higher than the other occupational groups with the mean of 3.9646. It can be expressed that, this situation stems from that the nurses generally consist of predominantly women workers.

There was no significant difference in 95% confidence level between Quality of Work Life scores and seniority ($p=0.232$). According to professions, when the QWL scores were evaluated, it was found that there is a significant difference between the QWL scores of occupational groups with 95% confidence level ($p=0.031$). This difference stems from the difference between the QWL scores of doctors and other occupational groups. Physicians' perceptions of QWL were found to be higher

than the other occupational groups with the mean of 3.3175. Generally, the participation rates of doctors in the factor of Support for Work and Awards are higher. According to the Factor Analysis applied for the whole of the survey questions used in the research, Kaiser-Meyer-Olkin sample value is 0,800; The result obtained from the Barlett Test was 306,099 and $p < 0.001$. The fact that the KMO value is close to 1 indicates that the findings are at a high level and are within acceptable limits. The value of $p < 0.005$ in the Bartlett Test indicates that the data are normally distributed. Survey questions are suitable for Factor Analysis. According to Factor Analysis applied for the QWL part, the KMO sample value is 0.865, the results obtained from Barlett Test is 1539.555 and $p < 0.001$. For the EI part, KMO sample value is 0.760; The Barlett Test result is 1075.745 and $p < 0.001$.

As a result of the factor analysis, three factors have emerged for Working Quality of Life Questions. The first factor Supporting Job and Award Factor measures how much support is given for individual's job and whether the success of the work is awarded or not. The second factor, the Physical and Ergonomic Environmental Factor, generally measures the extent to which the environment and ergonomic conditions are appropriate for the working environment. The third factor, Awareness About Own Job and Job Proponents, measures how aware the employee is about his/her own job and whether he/she feels fit in it.

For Emotional Intelligence, four factors have emerged. The first factor, Understanding, Managing and Using Emotions is the factor that measures how much successful an employee is at understanding, managing and using the feelings of his/her own and others.

The second factor, Being Aware Of Emotions, measures how much aware employee of his/her own emotions. The third factor, Control of Emotions, measures how successful an employee is in controlling his / her emotional state. The last factor, Directing Emotions, measures how successful people are in directing their emotions.

The relationship between the average of emotional intelligence scores and the average of the Working Quality of Life scores was assessed using the Nicol Pearson Queens Collaboration method, $r = 0.306$, and a high level of correlation was found between them ($p = 0.000 < 0.05$). As the Likert type scale is used

in the questionnaire, a value greater than 0.01 is a good result for collation. In addition, the relationship between EI Factor 1 and the QWL

Factor 2 itself was investigated, $r = 0.120$ and it was found that there was a moderate correlation ($p = 0.036 < 0.05$).

Table 2: Results of Factor Analysis

Factors About Emotional Intelligence	Eigenvalue	Variance Percentage	Cumulative Variance Percentage
Understanding, Managing and Using Emotions (Questions 10, 4, 11, 5, 6, 14.)	2,726	19,471	19,471
Being Aware Of Emotions (Questions 1, 3, 7, 2.)	2,320	16,574	36,044
Control of Emotions (Questions 8, 9)	1,635	11,680	47,724
Directing Emotions (Questions 13, 12)	1,586	11,326	59,050
Factors About Quality Of Work Life	Eigenvalue	Variance Percentage	Cumulative Variance Percentage
Supporting Job and Award Factor (Questions 8, 4, 10, 6, 2, 3, 5.)	3,324	23,744	23,744
Physical and Ergonomic Environmental Factor (Questions 14, 13, 7, 12.)	2,642	18,870	42,614
Awareness About Own Job and Job Proposents (Questions 1, 9, 11.)	1,968	14,059	56,673

4. Discussion and Conclusions

Dulewicz, Higgs, and Slaski (2003) have expressed that in their study of emotional intelligence's content, structure and relation to certain criteria, there is a relationship between emotional intelligence, as well as many other issues. and workplace morale and stress, The stress that employees are exposed to in the workplace and their morale are the most important factors affecting Work Life Quality. So, this shows that there is a relation between Emotional Intelligence and Quality of Work Life [57].

The researchers expressed that the rate of collocation in multi-factor structure between emotional intelligence and working life quality was 0.44. This ratio reveals that the relationship between the two factors is above the middle level. As a result of the researchers' study, it seems that there is a meaningful and positive relationship between Emotional Intelligence and Work Life Quality [23,46].

Kumar and Iyer (2012) found that with their study on the emotional intelligence levels of male and female individuals working in the academic field and the measurement of job-life qualities and the relationships between emotional intelligence and quality of work life,

there is a positive correlation between emotional intelligence and working life quality in the study they conducted, 0.39 percent. This suggests a close relationship between individuals' Emotional Intelligence levels and how they perceive Work Life Quality. In addition, the relationship between emotional intelligence levels and perceptions of working life quality according to sex was also examined in the study, The total level of emotional intelligence of 36 men participating in the study was expressed as 86.73% and 58 women as 81.81%. This total score was 88.67% for males and 86.40% for females for the Quality of Work Quality perception. This was considered to be a sign that tender-minded women tend to be not as emotionally strong as men and that they are inadequate in perceiving the Quality of Work Life [52].

In the study we conducted, it was seen that the levels of Emotional Intelligence in health workers were different according to sex and occupation groups and Emotional Intelligence levels of female employees were higher than male employees'. It was also found that Nurses had higher levels of Emotional Intelligence than other occupational groups. Doctors are the other occupational group which has the second highest level of Emotional Intelligence.

According to the survey, doctors whose QWL perception is higher than other occupational groups expressed that, especially, they felt that they were supported in their working life and that they felt confident, that they had awareness of the job they are doing, that they are competent for this job and that they were rewarded adequately.

As a result of a number of studies conducted by Goodale, Hall, Burke and Joyner (1975) to ask participants what "quality of life is," the majority of participants expressed that "quality of life" means to be psychologically good, working environment, to realize the goal set by person's life and social environment or to work towards this goal. This suggests a close relationship between Emotional Intelligence and Work Life Quality[52].

The health personnel is under great stress in their working lives because the services they offer are directly affecting the health and vital value of the people they serve. In addition, since the high technology used frequently in the field of health and other situations are constantly changing, healthcare professionals need to keep up with changing situations at any time. The ability to perceive the environment and adapt to stress and various changes is of utmost importance in a dynamic environment that determines the quality of work and has various factors that complement each other. To adapt to all this change and stress, to be aware of the surrounding area will be possible if people have Emotional Intelligence and be able to use it. Individuals with high Emotional Intelligence will be able to cope with stress and low motivation, keep up with changes and perceive their environment more positively. So that the quality they perceive in their working lives will rise.

Elias and George (2012) reported that people with higher levels of Emotional Intelligence are more satisfied with their work and family life. Taking into consideration the result of the study, the researcher recommended organizations that to educate their employees about Emotional Intelligence that would positively affect employees' willingness and organization, while at the same time revealing the best of the people [2].

Pandey and Sharma (2016) stated that in their study all the factors of emotional intelligence are related to the working environment positively. They indicated that employees with high Emotional Intelligence would feel that

their workplaces were adequate and good and that there was a positive relationship between job satisfaction and emotional intelligence. The study also showed that there is a positive relationship between self-awareness, social awareness, relationship management and Emotional Intelligence [35].

Demir (2009) studied the relationship between Emotional Intelligence, Organizational Deviations, Working Life Quality and Satisfactory Tendency in hospitality enterprises for his study of the doctoral dissertation. He stated that as a result of his work, there is a positive and high level of relationship between EI and QWL, as with other criteria [30]. It is seen that the studies on the relationship between Emotional Intelligence and Working Life Quality are limited in Turkey. The study done by Demir is related to the subject but it is in the tourism field. since studies on this issue are considered to be inadequate for the health field this study, which examines the relationship between Emotional Intelligence and Work Life Quality, is carried out in the field of health care.

Service delivery in the Service delivery in the health field requires many professionals to work together. Individuals in health field should be aware of themselves and their surroundings, have close and positive relationships with each other. Then, personnel job satisfaction and the quality they perceive from Working Life will increase. The awareness of the person himself and his surroundings can only be realized with high Emotional Intelligence. It was shown that individuals with high Emotional Intelligence are successful in understanding and managing their own and others' feelings, and establishing positive relationships with their environment. Being aware of and being able to manage the feelings of both the self and the others' will ensure that the employee has a good relationship with the working environment and is happy in his/her working life.

In our study, it was found that the correlation between Emotional Intelligence and Working Life Quality was high and positive. It was seen that individuals with high Emotional Intelligence especially express that they feel like have awareness and getting support about the job they are doing.

As in every area, healthcare personnel needs to be aware of their own and their work in order to be able to work more efficiently and effectively. Demonstration of the necessary

effort and the support of the employees in this regard is very important. It is necessary to provide employees the required training and support to ensure that employees are aware of, and able to direct, control, and use the emotions of themselves and the people around them. The employee who is aware of himself and who is aware of the feelings of the people around him will understand the importance of his work and will set good communication and relationship with his environment, so he/she will be appreciated by the environment around him/her. This will increase the employee's motivation so that the Quality of Work life will increase.

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The Presentation of "Leisure Time" Idealized in the Consumer Society through Entertainment and Life-Style Supplement of Newspapers

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Abstract: The leisure time, edited as an act of resting where one gets away from the harshness of work has become a field where consumption habits of modern life are kept alive. Consumption has infiltrated into every aspect of life so that the system in the capitalist order can sustain. How the financial incomes earned through hard working tempo should be spent on leisure time activities is directed by mass communication devices. Especially the entertainment media offers individuals life styles to envy. Instead of business and labor, habits such as holiday, fun, shopping, eating, etc have become the entertainment digests. Individuals tend to pretentious consumption as a result of the desire to live like the current role models they envy in the attachments displayed. Another important space in entertainment digests where pretentious consumption takes place is leisure time activities. What must be done in the leisure time activities idealized by these are offered to individuals and lead them to consumption. The individual who wants both to stand out and get attention within the society takes the idealized lives as a guide. The purpose of the study under these findings is to determine how much and in which ways leisure time activities are reflected to society with Daily entertainment digests. In this context, Kelebek and Gunaydin, entertainment and life-style supplements of the highest selling newspapers Sabah and Hurriyet between July 1 – August 1 have been studied and how leisure time activities are brought forward.

Keywords: Consumption Society, Conspicuous Consumption, Leisure Time, Entertainment and Life-Style Supplements

1- Introduction

Economic developments that are experienced have affected the social lives of the societies and they have formed the social structure, as well. While working and producing is the main target in the productive society, it is founded over the temporary happiness by consuming more and more in the consumer society. The Industrial Revolution has improved the conditions of the production process and therefore it has led to a quicker marketing of the goods. The society, which experienced a war, showed a reaction about being thrifty and spending as much as needed. The market needed to be recovered to consume the unsolved inventory. As a result, the goods

were introduced to people not because of their real benefits but their hedonic benefits. At this point the society reached, working to consume rather than produce was transmitted as a very important value. In the industrial society that was formed on working and working all the time, working hours of the labourers were a lot longer. As a result of union actions, working hours became shorter and this made it possible to talk about a free time that is out of the work life. Capitalism discovered this "free time" as something to be filled in. This free time meant the person's resting, renewing and producing something mentally in ancient times. However, in today's world, this period of time

means something different. The person has begun to fill in this period out of work life by some other activities like shopping, eating out, hanging around, having fun, doing sports or having personal care. Free time has become an important area which is filled in consumption to recover the market. For that reason, keeping this area hot and lively is quite important for the consumer society.

The most important tool that helps the maintenance of the capitalist cycle is the means of mass media. The products of culture industry (music, cinema, TV programs, entertaining products etc.) help people to be directed easily via these means of mass media. These products are effective key elements that keep the capitalism dominant. The means of mass media are the products of the culture industry applied by people while spending their free time. These products direct people via the news they show. Especially the tabloid media helps the readers/the audience to spend nice time with the contents publishes and this makes their feelings active more easily. News pieces that show the lives of celebrities or popular individuals and their endless free time activities make people desire this kind of life style and try to be like them. Especially in the consumer societies, people of the middle class and sub-class status try to imitate people of the high class. This is also seen in the way they spend their free time. At this point; where, how and with which activity the free time should be spent is shown to the society via tabloid media. With the help of this prediction, the power of media to affect the consumer society will be studied in this research. And its power to direct how to spend the free time will be discussed in the theoretical part of the study. In the research part of the study, news texts published on the front pages between 1st July and 1st August in Kelebek and Gunaydin, which are the supplements of Hurriyet and Sabah –the most sold newspapers in Turkey- will be analysed with the content analysis method.

2- The Consumer Society and Invaded Leisure Time:

The society where the production was important has changed into the society where delight, happiness, and the emphasis on the different status rather than basic needs became important. Life in the consumer society is fast and the pleasures are instant. What is important here is to consume the product with a different aim from its absolute value. According to Velioglu, the concept of consumer society has grown in accordance with the consumption and consumption culture and the biggest feature of this society is that it is consumption-centred rather than being production-centred (2010:107) [1]. Meeting the basic needs left its place to meeting wishes and desires in consumer society. People in this society have begun to live to spend. It is necessary to use up what the system produces in this society (Ozcan, 2007:40) [2]. The place of the leisure time in the consumer society is a period that increases the volume of the consumption (Ozcan, 2007:42) [2]. Leisure time is a potential source of consumption. Leisure time has become a social control mechanism (Juniu, 2000:70-71) [3]. The way this period is spent has been invaded by capitalism.

Dumazedier, who conducts research on Leisure Time, described the leisure time as the activities apart from the daily needs and unpleasant responsibilities (Quoted by Stebbins, 2016:152) [4]. Leisure Time is defined as the time out of the working hours of a labourer in Turkish Language Society- the Dictionary of Science and Art Terms. Consumer society has captured this free time and increased the effect of the capitalist system. Personal preferences for spending the free time mean choosing from what is offered. The capitalist system has given the leisure time the meaning of a 'port' by taking the person out of the area in which he is stuck in work (Quoted from Juniu by Aytac, 2004: 117) [5]. According to Baudrillard, "Time has a

privileged place among many real or imaginary affluence of the consumer society. The demand for this wealth that is different from the others is almost equal to the demand for the total of all the others" (2012:177) [6]. In the capitalist society, time has gained a dimension which is produced and consumed inside the production system. Equality is no longer in subject for living the moment. Capitalism has made the leisure time a process from which we can benefit. According to Aydogan, the activities done in the leisure time are in the activity area of the capitalist marketing (2000:179) [7]. According to the definition by Aytac, capitalism has made the leisure time an area where great holdings, industries and firms operate (Aytac, 2004: 117) [5]. What Baudrillard says about this is as the follows: "..... 'free' time is something that needs to be bought, the capital that can be benefitted, or the potential power of production" (2012:180) [6]. According to him, the laws of production system never have a holiday, and they reproduce time as "the productive power" everywhere we meet, on holiday, on the roads or in clubs (2012:181) [6]. Leisure time that is capitalised has started to direct people instead of the people directing the time that belongs to them (Ekin, 2009:239) [8]. According to Yaniklar, show-off leisure time activities and show-off consumption can replace each other in different periods. With the increase in the importance of the recreation and joy, leisure time can have a higher priority than consuming some goods. From a wider perspective, both leisure time and show-off consumption are the basis of the consumption (2006:146-147) [9]. How to spend the leisure time has been constructed by capitalism as the area that brings economic income.

There is also a class distinction in the way people spend their leisure time. Leisure time activities done in an unequal way in democratic societies are the factors of exclusiveness and cultural privilege (Baudrillard, 2012:185) [6]. How, where and

with which activity the person spends this period of time that is outside the act of working is a statutory indicator. Time spent at clubs or cafes is a symbolic indicator of class choices. People who want to belong to a higher class prefer to use these indicators when they spend their leisure time. How to spend the leisure time has a great importance in the consumer society. People in search of class are directed by the means of the mass media how to spend their time.

3- Leisure Time Idealised by the Media:

The media is not only the information transmitter with what it broadcasts but it is also the instrument that forms the reality. The media has the view of dominant ideology and therefore it is seen as the reflection of this ideology in the news (Gunduz, 2005:128) [10]. It directs people in favour of the dominant ideology by contributing to the formation of the social perception. The means of the mass media helps the goods or services to be consumed by the crowds. "An image climate" is created inside the society with the images shown via the mass media (Gungor, 2013:154) [11]. Most of the news that is introduced by these means of the mass media is a part of the culture industry. What Horkheimer and Adorno emphasise is the fact that the services offered to the crowds like music, shopping, sports and entertainment to spend their leisure time help the dominant ideology to maintain and make the economic system work (1996:15) [12]. Culture industry comes up as an ideological dominance which affects and designs the social structure with the news given by the means of the mass media. The structure of the culture industry ideology is common and vague. Culture industry products- Hollywood movies, magazines, best sellers of different art work, etc.- are key elements which support the ideological dominance of capitalism (Yaniklar, 2006:107) [9]. The quotation by Aytac is that "Leisure time has been colonised by these means of the mass

media as a result of glamorous developments in communication technologies in 20th century ‘’ (2004:128) [5].

After the labourers were given ‘free time’, it became possible to talk about an entertainment industry that organises this free time on behalf of them. Leisure time industries started to benefit from the expenditure of leisure time activities such as eating out, communication or tourism. All age groups began to spend much more money on these leisure time products or services compared to the past (Roberts, 2012:332) [13]. This phenomenon helps the capitalist system maintain and it is supported and directed by culture industry. The means of the mass media like cinema, radio and TV are products of culture industry that people in the society apply while spending their leisure time (Ekin, 2009:238) [8]. According to Aydogan, ‘’capitalism is a kind of socialising instrument that turns the free time from a mass-production to mass- consumption. Thus, entertainment becomes a natural part of the leisure time (2000:141) [7]. Aytac says: ‘’The areas of the leisure time are organised in accordance with the indicators of modernism, the parameters of status/identity or images, and symbols. Entertainments, games to watch, hobbies, solace /distraction activities, shopping centres, theme parks, media environment, TV shows, video/computer games, tourism activities and etc. form fictional/package life areas organised in the direction of capitalist demands and they help re-production of the modernism’’ (2006:65) [14]. The media that fills in the leisure time transfers the consumption ideology to the audience via the news contents it broadcasts. Therefore, the media is not only something that fills the leisure time and it also guides the individuals how to spend this leisure time. Oskay emphasises that there is an obvious connection between the mass media and people’s lifestyles. What these individuals prefer in the news contents differs according to their social

status and social roles (2000:334) [15]. In both situations, those who fill in their leisure time with the means of the mass media agree to be guided.

In today’s world, leisure time is one of the elements that provide the greatest input to the modernization of reproduction channels in terms of consumption, identity and social representation. Individuals tend to consume the services according to whoever they desire to be perceived. Those in the middle or lower class and a majority of the labourers’ class try to imitate those who belong to upper classes with upper status (Bocock, 2014:27) [16]. Individuals are prevented to beware of their own classes with the help of the manipulation by the media (Gunduz, 2005:128) [10]. The weakening of the class division in the social structure also leads to the tendency of the individuals who want to show themselves differently. Show-off consumption is most often found in leisure activities. Thus, the more frequent the lives of individuals with high status, especially with the tabloid media, the greater the emulation by the society is. What Tokgoz says about this is as the follows: ‘’Newspapers supplements are using several means to move the world of dreams and senses by moving people away from the monotonous, boring environment of modern life by offering lovely news’’ (2003:358) [17]. Tabloid media provides its readers with pleasant time rather than inform them. While they are showing the lives of celebrities spending their time, they are also showing the ways how they can be or look like them, and this way passes through consumption.

4. The Presentation of Leisure Time in Turkey via Newspaper Supplements:

4.1. The Purpose of This Study:

Leisure time, which is the opposite of work skills, is an activity area that has been captured by capitalism in today’s world. The person

who is trying to escape from the challenges of his career life is directed towards mass media means to spend his leisure time. Especially tabloid magazine affects the crowds to spend their free time by showing the celebrities' lives. This study aims, following this argument, to reveal leisure-time design idealised by the news reports on the daily newspaper supplements.

4.2. The Importance of This Study:

There have been several hypothetical approaches concerning the leisure time acquisition formed by the consumer society. The connection between the leisure time perception and the structure of the society and have been revealed in these hypothetical perspectives. At the same time, theoreticians' approaches have also been introduced. This study focuses on how powerful the media affects the society in the light of theoretical data. Thus, a specific study has been carried out. Therefore, this study has importance with regards to reveal how the leisure time is idealised with the news reports in newspaper supplements.

4.5. The Findings of the Study:

Table 1: The Rates of the Article Types:

Article Types in newspaper Supplements	Kelebek		Gunaydin	
	Number	Rate	Number	Rate
Column	46	15%	66	25,6%
News	219	71%	159	62%
Interview / Talk	37	12%	20	7,8%
Others	6	2%	12	4,6%
Total	308	100%	257	100%

In the newspaper supplements, Kelebek and Gunaydin, which were studied between 1st July and 1st August 2016, it was found out that "News" outnumbered the other article types on the first page. "News" takes the first place with a rate of 71% out of 308 article types in

Table 2: News Texts including Labour and

Leisure Time:

4.3. The Universe of This Study:

Hürriyet and *Sabah*, two newspapers published in Turkey, have the highest circulation. In this study, the newspaper supplements of these two newspapers, *Kelebek* and *Gunaydin*, which were published between 1st July and 1st August, were examined.

The news items that appeared on the first pages of the newspaper supplements were taken into consideration in this study. The reason why July and August were chosen is that leisure time activities vary during the summer months and the data from the study will be analysed with a wider perspective.

4.4. The Method of This Study:

Qualitative and quantitative content analysis method has been conducted in this study because of the research subject. In this context, the news items appeared on the first pages of these newspapers supplements, *Kelebek* and *Günaydin*, which have the highest circulation, have been chosen to study.

total in *Kelebek*. Likewise, similar things can be said for *Gunaydin* as the rate of 62% out of 257 article types is the "News". In these supplements, "Columns" comes the second; and in the third place comes "Interview/Talk" category.

News texts including labour and Leisure Time	Kelebek		Gunaydin	
	Number	Rate	Number	Rate
News concerning Work and Labour Life	63	28,7%	58	36,5%
News concerning Leisure Time	153	70%	77	48.5%
Others	3	1.3%	24	15%
Total	219	100%	159	100%

When the supplement, *Kelebek* -published on the 1st July and 1st August-was examined, it was found out that 28,7% of 219 news reports covered the ones about "Work and Labour Life"; it was also found out that 70% covered the news reports concerning "Leisure Time". In *Gunaydin*, however, the data shows us that 36.5% of 159 news reports covered the news

about "Work and Labour Life" and 48.5% covered the news reports concerning "Leisure Time". When these rates are taken into consideration, it can be deduced that the reader was given the news reports concerning Leisure Time a lot more than the ones about Labour and Work Life.

Table 3: News Reports covering the News about "Work and Labour Life":

News Reports covering the News about "Work and Labour Life:	Kelebek		Gunaydin	
	Number	Rate	Number	Rate
Success/Awards	2	3%	2	3,4%
Being a guest in a program	2	3%	3	5%
Financial Loss	2	3%	0	0%
Concert Performances/ Delays	29	46%	28	48%
Shooting Films/TV Series /Video Clips/ Adverts	6	10%	5	8,6%
Releasing a New Song /an album	19	30%	8	14%
Other	3	5%	12	21%
Total	63	100%	58	100%

This table illustrates that 63 news reports out of 29 in Kelebek are about Concert Performances or delaying those concerts; 19 of them are about releasing a new song or a new album. The data for Gunaydin is as the follows: 28 news reports out of 58 are about a concert or a concert delay by a singer and 8 of them are about releasing a new song or making

a new album. The third place in both magazines holds the news reports about "Shooting Films, TV Series, Video Clips and Adverts". These are followed by "Financial Loss", "Being a guest in a programme", and "Success and getting an award".

The frame emphasised for work and working life has become life that can be admired to the one who earns money. It was found out via this data that the news about paparazzi

sensationalism was introduced rather than news about "success&awards" to encourage people to work.

Table 4: News Items Concerning Leisure Time Activities:

News Items Concerning Leisure Time Activities	Kelebek		Gunaydin	
	Number	Rate	Number	Rate
Sport	3	1,6%	0	0%
Shopping	18	10,1%	2	2,50%
Trip/ Travel/ Journey	6	3,3%	2	2,50%
Vacation	95	53,3%	31	41,00%
Eating out	12	7,0%	4	5,10%
Fashion/ Trends	3	1,6%	1	1,20%
Wedding/Ceremony	7	4,0%	5	6,40%
Cultural /Artistic Activity	0	0,0%	2	2,50%
Flirting	4	2,2%	5	6,40%
Birth	2	1%	0	0%
Celebration/Entertainment/ Party	15	8,4%	2	2,50%
Personal Care	1	0,5%	1	1,20%
Protests/Activist shows	2	1%	17	22%
Other	10	6,0%	5	6,40%
Total	178	100,0%	77	100%

"Vacation" covers the biggest leisure time activity in Kelebek and Gunaydin because of being seasonal as they were studied between 1st July and 1st August. 95 out of 178 news items in Kelebek and 31 out of 77 in Gunaydin cover the news about vacation.

Second place in Kelebek belongs to shopping activities. The second place in Gunaydin is 'Protests/Activist' shows' because of the 15th July Coup Attempt. The third place in Kelebek is Celebration/Entertainment activities and in Gunaydin, ' Wedding Ceremonies' and

‘Flirting’ are in the third place. 7 news reports of wedding ceremonies; 6 news reports of trips or journeys; 4 news reports of Flirting come in the list in Kelebek. 4 news reports of eating out comes the fourth in Gunaydin. In this context, celebrities were shown while they are having a holiday in their free times. Therefore, being able to go on a vacation or being able to swim or sunbathe are idealised and introduced people as a way of life. Approaches to current topics differ in news reports in the second place of the both newspaper supplements.

“Shopping Activities” is in the second place

Table 5: Places in the Design of Leisure Time in News Items:

Places in the Design of Leisure Time in News Items	Kelebek		Gunaydin	
	Number	Rate	Number	Rate
Holiday Resorts/Touristic Areas	76	42,6%	30	39%
Cafes& Coffee Shops	7	4%	0	0%
Shopping Malls &Department Stores	12	6,7%	1	1,20%
Book Stores	1	0,6%	0	0%
Personal Care Centers	1	0,6%	0	0%
Boats/Yachts/Crusiers	9	5,0%	3	3,80%
Night Clubs&/Restaurants	15	8,4%	6	7,70%
Airports	12	6,7%	0	0%
Beaches	5	3,0%	3	3,80%
Supermarkets	1	0,6%	0	0%
Popular Places in the City	4	2,2%	3	3,80%
Other	35	19,6%	31	40,20%
Total	178	100%	77	100%

In the news items about “the place” to spend the leisure time, “Holiday Resorts&Touristic Areas” hold the first place in the newspaper supplements that were examined here in this study. The readers were introduced where to spend the holiday. Popular holiday resorts or touristic areas that are preferred by the celebrities are shown in Kelebek and Gunaydin as the places where we should spend our leisure time. The second place belongs to

in Kelebek. Showing the celebrities while shopping leads to the ideology of consumption in the design and filling of leisure time. The fact that ‘Protests/Activist shows’ are in the second place in Gunaydin means that Leisure time is used in the name of social sensitivity. When all these news reports are considered, it is observed that the lives of celebrities are only full of activities like having a holiday, shopping, joy, going on trips, eating or drinking out, having parties or attending to wedding ceremonies.

“night clubs&restaurants” for having something to eat or beverages. The fact that the celebrities prefer these places has a great impact on the readers’ perception. (The names of these places were given in the news items.). The third place in Kelebek is “shopping malls” and “airport”. The reader is exposed to the idea that the group of people in the public eye with their elegant lifestyles go shopping to these places and therefore the

reader recalls these places when shopping is mentioned. In addition, by giving the news that took place at an airport and planes were preferred as a means of transportation, it is aimed that leisure time was spent either at a domestic or at a holiday resort abroad.

In Gunaydin, however, "beaches" and "popular parts in the city" are found on the third place in the list. Via tabloid media, paid

Table 6: The content of the Photographs used in the News Texts:

The content of the Photographs used in the News Texts	Kelebek		Gunaydin	
	Number	Rate	Number	Rate
Holiday Resort Activities	69	44,0%	26	34,0%
Eating or Drinking out	5	3%	0	0%
Artistic Activities	0	0,0%	2	2,50%
Sportive Activities	2	1,2%	5	6,4%
Use of transportation means	4	2,5%	1	1,2%
Shopping Activities	10	6,3%	2	2,5%
Going in or out of a Place	9	5,6%	0	0%
Celebration/Entertainment	14	9%	5	6,4%
Meetings/Protests	2	1,2%	19	25,0%
Other	43	27,2%	17	22%
Total	158	100%	77	100%

When the content of the photographs used in the news texts concerning leisure time activities in the newspaper supplements, Kelebek and Gunaydin, which were published between 1st July and 1st August were examined, the first place belongs to Holiday Resort Activities in both supplements. 69 out of 158 news items published in Kelebek and 26 out of 77 news items published in Gunaydin covered holiday resort activities. Therefore, the photographs accompanying the news texts increased the effective power of the news. These photographs showing the celebrities sunbathing, swimming or having fun give the description of how to spend the leisure time, as well. In the contents of the photographs in Kelebek, the second place belongs to "Celebration/Entertainment" with a number of 14 news items.

beaches have recently become very popular as the places where several celebrations are organised. They have taken their part in *the design of leisure time*. Another news item is "popular places in the city" where the celebrity people live or visit. These places that were highlighted are in Istanbul and they are also shown as the places to spend the leisure time.

News actors are shown while celebrating or having fun their free time, and therefore the readers feel in a positive way about the free time and they try to imitate those celebrity lives. In Gunaydin, 19 photographs accompanying the news texts show "Meeting/Protests". Via these photographs, the public attention was drawn towards the social susceptibility after 15th July Coup attempt, and how the celebrity approaches to this event was also shown on these photographs. Third place in Kelebek is the "shopping activity" and "Going in and out of a popular place" comes the fourth. The actors shown in the photographs- also in the news texts-while doing shopping in their leisure times have increased the effective power of the news and therefore they direct the design of the leisure time. The one in the fourth place is

going in and out of a popular place; this underlines how the celebrities spend their free time as they go in these places for having something to eat, celebrating an event or having/attending at a party. "Sport Activities" and "Celebration & Entertainment" are in the third place in the supplement, *Gunaydin*. In the news, the actor was shown while he was jogging, walking or doing fitness and therefore doing a sport in the leisure time was

highlighted. The readers were not only directed to spend their free time by doing a sport but they were also forced to buy by-products used in sports (clothes, training costumes, sport shoes, accessories, bags and so on). The photographs supporting the news texts increase the effective power of the news. Because they showed the reader happy people who can go on a holiday and spend time having fun and having an ideal lifestyle.

Table 7: Professions of the Actors in the News about the Leisure Time:

Professions of the Actors in the news about the Leisure Time	Kelebek		Gunaydin	
	Number	Rate	Number	Rate
TV presenter	6	3%	3	2,4%
Singer	52	24,5%	42	32,8%
Actor (Cinema, Theatre and TV series)	96	45%	35	27,3%
Football player	14	6,5%	8	6,2%
Phenemnons (Popular Culture Icons)	7	3,2%	0	0%
Relatives of a Celebrity	18	8,5%	4	3,1%
Journalist/Author	1	0,4%	0	0%
Musician	4	2%	11	8,5%
Comedian	2	1%	1	1,0%
Former Prime Minister	1	0,4%	0	0%
Model	5	2,3%	11	8,5%
Director	4	1,8%	1	1,0%
Businessman/Business Manager	2	1%	6	5%
Ballet	1	0,4%	0	0%
Member of a Society	0	0%	3	2,4%
Beauty Queen	0	0%	3	2,4%
Total	213	100%	128	101%

In the newspaper supplements, actors that were mentioned in the news texts about leisure time in Kelebek differ from those in Gunaydin. In Kelebek, 96 people in the news items out of 213 are "actors". In Gunaydin, however, this rate is 35 people out of 128 in total and this is the second in the list. Actors include the ones

in films, theatres and TV series. Yet, the tabloid news generally focuses on actors in TV series. Therefore, the ones who spend their leisure time are mostly shown as actors in the news contents. The first place in Gunaydin is "Singers" with a rate of 42 out of 128 people that were introduced in the news contents.

“Singers” is the second in Kelebek, with a rate of 24.5 %. These singers often shown at holiday resorts in their free time held an effective role on the design of Leisure Time. In the third place in Kelebek is there the people who were subject to the news because of being a relative of a celebrity and in the fourth place is there the “Footballers”. In Gunaydin, however, the third place belongs to “musicians and models” and “footballers” are in the fourth place.

Evaluation

Economic structure, which has changed together with the Industrial Revolution, has affected the social structure, as well. In accordance with the industrialisation, 18th century became a period when the value of work and labour increased and leisure time gained importance. Because the main purpose was to produce, labourers’ rights were ignored most of the time during this period. Union activities that took actions as a result of difficult working conditions helped decrease working hours. These improvements that took place at that time led to the existence of an extra time out of worklife. This period of time which we call *Leisure Time* is under the control of capitalist powers. We see that everything that is consumed including this leisure time in the consumer society is a show-off element. The argument that is highlighted by Unsal Oskay is the fact that the culture industry makes the work time and free time closer to each other. People consume the things offered by the culture industry in the way they prefer. Culture industry has turned the Leisure Time to its favour by conscious production. Leisure Time activities which are formed by the means of mass media have been directing people towards a consumer society. The newspaper supplements we studied here, as a means of culture industry, were observed to have done this by showing the lives of celebrities to ordinary people. Living life to the fullest was shown as the best way to spend free time via these newspaper supplements.

At the end of this study, in the supplements-Gunaydin and Kelebek published between 1st July and 1st August 2016-the news concerning how to spend the leisure time was found a lot more than the ones concerning work and labour life. That’s why, it can be said that the

With the help of this data, it can be said that news items are fictionalised over the jobs that are accepted by the society as ‘money for jam’. The people in the news that are used by the tabloid media are shown as the people earning a lot of money and therefore we see them as the subjects of the show-off consumption who spend his free time however they wish.

newspaper supplements examined here are very effective in the design of the leisure time. When the news about leisure time was studied, “Holiday” was determined to be the most popular one as the leisure time activity in both supplements. Experiencing the 15th July Coup Attemp affected the news flow in Gunaydin and the free time activity of the celebrities was found to be the participation of the demonstrations or meetings and it took the second place in this supplement. Yet, the second place in Kelebek was the act of “shopping”. This change in the order has shown us that dealing with social phenomenon were different in these supplements from each other, as well. There was hardly any news concerning “Cultural/Artistic” activites in both supplements. Instead, activities like eating out, wedding-reception, celebration-ceremony, entertaining were given more place as the way to spend the free time. When we looked into the ‘place’ to spend the free time, ‘holiday resorts and touristic areas’ were leading the list in accordance with the holiday season. Later came ‘the night clubs and restaurants’. The most significant thing that took our attention in the design of the place was the fact that the holiday places like *Cesme* and *Bodrum* were idealized as the celebrities’ choices. When we studied the photographs supporting the news texts and making them more believable, we observed that the first place in both supplements was given to the ones taken at holiday resorts. Not only the texts but the photographs also showed the holiday activity and this increased the effective power of the news. Nonverbal codes in these photographs contributed to the reflection of the feelings like peace, happiness and comfort in the leisure time. As for the leading people in the news texts concerning the leisure time, the first place

was the actors (Cinema, theatre, TV series) in Kelebek. Yet, it was the singers in Gunaydin. Among the actors, actors in TV series were specifically the subjects of the news text. Life shown in the supplements was mostly formed by the life of singers, models, footballers or relatives of a celebrity. These people are both the ones in the public eye and the ones whose lives are most wondered. That's why; their free time activities covered the biggest part of the news in these supplements. When all these news texts were evaluated, it was clearly observed that the leisure times of celebrities were witnessed with great admiration. What we should do or how we should spend the holiday as the free time was primarily introduced to us in this concept. Where we should do these activities was also shown us by giving the names of towns or buildings. Popular names that are in the public eye (actors, singers etc.) are followed by people with great admiration, as a result, the news texts about them had a great effect on designing, introducing and idealising the "Leisure Time".

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Subrogation Of Liability Insurance

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Abstract. Subrogation; is the successor to the rights of the insurer, after the insurer has paid the indemnity which is the result of the compensation principle that is prevalent in the casualty insurance. In the case of liability insurance, the principle of subrogation is not regulated in the old Turkish Commercial Code. However, since the liability insurance is accepted in the loss insurance, the subrogation principle is also valid in this type of insurance. In the new Turkish Commercial Code, subrogation principle in liability insurance is obviously ensured and because of its nature, is regulated independently from the subrogation of general loss insurance. In the case of liability insurance, as the insured person is the same person who is responsible for the damage, since the insurer will consult the person who caused the damage, this will not comply with the principle of subrogation. Particularly, in the case of joint liability, in the event that injured party may take whole loss from one of the responsible and their insurer, the insurer may recourse the other responsible for the amount he overpaid as a successor to the insured. Unlike the subrogation in the other loss insurance, in the subrogation of liability insurance, it succeeds to the third party who has been damaged instead of insured.

Keywords: Liability Insurance, Loss Insurance, Subrogation, Joint Liability, Insurer, Insured

1. Introduction

Liability insurance under the provisions of article 1473 of TTK and the following provisions like other insurances, established by a contract that includes the general principles of the Law of Obligations [Kender, Rayegan: "Sigorta Mukavelesinin Akdedilmesi Ve Şartları", Ticaret Hukuku Ve Yargıtay Kararları Sempozyumu, Ankara, 1984, p.41]. Although liability insurance is a type of insurance that has its own characteristics and it is clear that the provisions of the Code of Obligations can be applied in cases where there is no provision, even if it is regulated by the relevant provisions of the TTK [Kabukçuoğlu Fatma: "Borçlar Hukuku Yönünden Sigorta

Sözleşmeleri, Gazi Üniversitesi Sosyal Bilimler Enstitüsü", Yayımlanmamış Yüksek Lisans Tezi, Ankara, 1993, p.2]

In this case, liability insurance is an unconditional contract, such as other contracts, that is mutually exclusive, liable to the two sides, incidental to the continuation of relationships, which requires the best personal intentions of the parties [Demirci, Serdar: "Noter Mesleki Sorumluluk Sigortası", Türkiye Noterler Birliği Dergisi, Ankara, 2014 p.152]. The main purpose of the liability insurance is to prevent the loss of the insurer's assets in order to eliminate these losses because of the damages that the insurer can give to the third party and to ensure that the losses of the third parties who are damaged by the insurer's action are elimi-

nated [Merkin, Robert: "Colinvaux's Law Of Insurance", Sweet & Maxwell, London, 1997, p.397; According to Article 100 of the German Commercial Code, "In liability insurance, the insurer is obliged to rescue the claims from the claimant and to protect against unfounded claims because the insurer is responsible for the accident caused by the insured third party during the insurance period."]. For this reason, liability insurance is a type of insurance that compensates the interests of the insured and those who have losses their goods by his actions. [Ulaş, İşıl: "Uygulamalı Zarar Sigortaları Hukuku, Genel Hükümler Mal ve Sorumluluk Sigortaları", Ankara 2012, 8th Edition, p. 764.]

Liability insurances are regulated in the loss insurance section of the TTK. For this reason, the provisions for damaged insurances are also applied in liability insurance as a rule. Since the liability insurance is a kind of damage insurance, the actual losses of the third persons who are harmed by this risk when the risk is realized are covered within the insurance limit. Unlike life insurance policies, liability insurance does not have to pay the full amount of insurance agreed on the insurance policy [Karasu, Rauf: "6102 sayılı Türk Ticaret Kanunu'nun Sorumluluk Sigortalarına İlişkin Hükümlerinin Değerlendirilmesi", İnönü Üniversitesi Fakültesi Dergisi, Aralık 2015, S. 2, p.686] Furthermore, since the liability insurance is not a "goods" issue and, unlike property insurance, liability insurance is intended to insure the passive part of the liability of the assets, all provisions regarding property / damaged insurance can not be applied exactly to such insurance. [Şenocak, Kemal: "Türk Ticaret Kanunu'nun Mal Sigortasına İlişkin Hükümlerinin Sorumluluk Sigortalarına Uygulanabilirliği", Ankara Üniversitesi Hukuk Fakültesi Dergisi, Ankara, 2009, p. 190]

The concept of "subrogation", which is referred to by someone else as substitute for someone due to any reason, coming from Arabic language to our tongue, was regulated in the section of the "Commodity Insurances" section under the heading of Damage Insurances in the first part of the second chapter of the Turkish Commercial Code. [Yolçiyev, Mübariz: "Türk Hukukuyla Mukayeseli Olarak Azerbaycan Hukukunda Sigortacının Rücu Hakkı", Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Özel Hukuk Anabilim Dalı Doktora Tezi, Konya, 2008, p. 6] In addition to the concept of subrogation, the lawmaker has included a separate

definition under the heading " Liability Insurance ". As we mentioned above, liability insurance is a subrogation which resembles the successor of goods insurance according to the generic structure of the liability insurance but is separated from it by some aspects.

In our work, the definition, legal nature and basis of the subrogation of the insurance will be emphasized and evaluated with its own characteristics.

II. SUBROGATION

A. DEFINITION

Refers to the case where the subrogation is replaced by the insurer when the insurer pays the insurance benefit which is regulated by the article 1472. of the TTK. The subrogation which has passed to Turkish law by Swiss law from The French law shows up as "Subrogation" in French law as a term meaning. "Subrogation" means "substituting or taking place" in a manner similar to the succession of our law [Omağ, Merih: "Türk Hukukunda Sigortacının Kanuni Halefiyeti", Vedat Kitapçılık, İstanbul, 2011, p. 37]

When we look at the articles regulating the subrogation of the Turkish Code of Obligations, we see that the term "subrogation" has a similar using with substitution. [TBK m. 85/3 unless the situation is otherwise understood, the borrower on the action becomes the creditor's successor and may wish to claim from other borrowers in proportion to their share. TBK m. 147/1 each of the borrowers who have the right to appeal to the others becomes the successor to the rights of the creditor in proportion to their share. TBK m. 496/1-2 the guarantor becomes his successor as far as the guarantor guarantees to pay. The guarantor may exercise these rights as long as the original liability is due. Unless otherwise agreed, the guarantor shall be the successor to any other security provided for the same receivable as the pledge rights, then it becomes the successor to those given specifically for this claim.. The guarantor that partially guarantees the creditor becomes the successor to the portion of the pledge that only satisfies it. The right of the creditor to receive the remaining amount on the pledge issue comes in front of the any other pledge's rights] This situation must be determined by law in order to be a subrogation in the

sense of Debt Law in the context of TBK provisions. In other words, from the point of view of Debt Law, subrogation is a narrowly defined concept of legal boundaries that we can characterize as the passing of the borrower to the borrower according to the law, not by a contractual way [Kılıçoğlu, Ahmet: "Türk Borçlar Hukukunda Kanuni Halefiyet", Ankara, 1979, p. 3] The Turkish Civil Code, which is quoted from the Swiss Civil Code, has similarly used the subrogation. [TMK m.495 Children who have died before the inheritance receive their descendants through subrogation at every level. TMK m.496 the mother and father, who died before the inheritance, take their descendants through subordination at every level.]

Under its doctrine, subrogation is generally referred to as the status in which a person who has pay the benefits to creditor, substitute to creditor, and acquire creditor's rights automatically, under the circumstances required by the law. [Tandoğan, Haluk: "Türk Mesuliyet Hukuku", Ankara, 1961, p. 391, Kılıçoğlu, Kanuni Halefiyet, p. 4, Burcuoğlu, Haluk, Akman, Sermet, Tekinay, Selahattin: "Borçlar Hukuku Genel Hükümler" 7th Edition, Vedat Kitapçılık, İstanbul, 1993, p. 208]

In liability insurances subrogation regulated article 1481 of the TTK. Although the legislator(lawmaker), who had already settled the supersession with the provision of TTK 1447, did not use a different expression in the general sense of subrogation in TTK 1481, the liability insurance regulates the subrogation as an independent matter from the subrogation on the general loss insurance. The legislator underline the difference of subrogation and it's general meaning from the cases , the beneficiary is liable to the other responsible for the amount he / she has paid excessively as a successor to the insurer's insured person, if he or she receives all the damages from the insurer, especially in a state of permanent liability.

II. LEGAL CHARACTER

The legal nature of the succession principle should be determined which is regulated in the articles 1481 and 1447 on TTK. As stated in the decisions of the Supreme Court and the doctrine , the right in respect of the insurer is a right of subrogation, not a simple remorse. The most important consequence of the legal subrogation of the insurer is that the insurer's right to

receive the insured's claim against the third party. [Merkin, Robert: "Insurance Disputes", İforma, London, 2011, p. 233; Omağ, p.52]. This right of subrogation of the insurer is in the form of a personal and minor subrogation. [Here, the insurer is a "personal" for the replacement of the insurer, and a "minor" for the limited amount of compensation he has paid; Yargıtay İçtihatı Birleştirme Kararı, 17.01.1972 Tarih, E.1970-2, K.1972-1 ; Kılıçoğlu, p.408 ; Arğıllı, İslim: "Sigorta Hukukunda Halefiyet", İstanbul Baro Dergisi, C.87 S. 4 , 2013 p.83] There is personal subrogation because it is about the personality of claimant. As a matter of fact, the insurer also replaces the insurance. Since the insurer can only use the right of subrogation for the compensation paid, it can be mentioned as a limited subrogation. [Doğanay, İsmail: "Sigorta Tazminatında Kanuni Halefiyetin Şumulu" Batider, 1977, C.IX, S. 2, p. 355]

III. PRINCIPLES

The right of subrogation to the insurer is based on two foundations. First of all, it should be mentioned that the successor of the insurer is based on the law of enrichment which is valid in the damage insurances. The insured person will be able to reimburse the damage he has suffered only once as a result of this enrichment ban. [Kender, Rayegan: "Türkiye'de Hususi Sigorta Hukuku", On İki Levha Yayıncılık, 14th Edition, İstanbul, 2014, p.349, Çeker, Mustafa: "6102 sayılı Türk Ticaret Kanuna Göre Sigorta Hukuku", Karahan Kitabevi, 10th Edition, Adana 2014, p.167] The legal subrogation in insurance law is a consequence of the enrichment ban, also called the compensation principle. [Merkin, Robert: "Insurance Law an Introduction", İforma, London, 2007, p. 198 ; Bilge, Mehmet Emin: "Sigorta Tazminatını Alan Sigortalının Zarar Veren Üçüncü Şahisla Yaptığı İşlemlerin Sigortacının Halefiyeti Üzerindeki Etkisi ve Yargıtay Uygulaması", Prof.Dr. H. Domaniç'e Armağan, C.I, İstanbul 2001, p.69; Arğıllı, s.82] The second basis upon which the right of subrogation is based is that, through the subrogation principle, the insurer can apply the damage to the actual responsible person to make the person bear the consequences of the harm he or she caused. In another saying; The insurer may substitute for the insured person and claim the damage from who caused to the insured person's damage. [Merkin, Robert: "Insurance

Law an İntroduction, İforma, London, 2007, p. 200; Karasu, p.699]

IV.REALIZATION CONDITIONS OF SUBROGATION

There must be a valid insurance contract between the insurer and the insured. In addition, loss from the insured should be covered by insurance coverage.[Kender, p.359 ; Çeker, p.171 ; Arğıllı, p. 83]

The insured person must have a right to start a law suit against the person who damaged her or him. [Kendigelen, Abuzer: “Ticaret Hukuku Kürsüsünde On Beş Yıl, Hukuki Mütalalar” C.-Taşıma ve Sigorta Hukuku, İstanbul, 2001, p. 236.]

In fact, if the insurer does not have the right to demand a compensation from the third party, the insurance company will not be able to claim a compensation from the third party.[Çeker, p. 163]

Another condition to win the subrogation is the payment of the insurance compensation. In other words, the insurance company will not be able to win the subrogation without a payment.[Çeker, p.175-176; Kılıçoğlu, p.412; Kender, p.351; Omağ, p.187.]

V. EVALUATION OF TRANSPARENCY IN RESPONSIBILITY INSURANCE

6762 numbered TTK did not set the subrogation principles for liability insurance. In practice, however, the Supreme Court of Appeals has stated that it is possible to have subrogation in liability insurance.[YİBK, 17.01.1972 T., 1970/2 E., 1972/1 K.]. The principle of subrogation also applies to liability insurance. TTK numbered 6102 Article 1481 foresaw the insurer will replaced with the insured or injured person by law. In fact, the subrogation of liability insurance has been specially regulated so that it may be sufficient to state that the successor regulated by the lawmaker TTK 1472 will also apply here [Ünan, Samim: “Türk Ticaret Kanunu Şerhi Altıncı Kitap: Sigorta Hukuku Cilt II Zarar Sigortaları ”, İstanbul, 2016, s.375] Particularly in the case of permanent liability if the injured party receives all of the damages from one of its permanent liability or its insurer, the insurer may appeal to the other insured for the amount he overpaid as a successor to the insured. In this arrangement, the insurer has not been granted the right to claim for

his own insurance. The insurer is only allowed to claim against third parties who are responsible for the damage (the persons for whom the insured can claim by request). For this reason, unless there is a contrary provision in other laws, liability insurance should be deemed to have no claim for the insured's own insurance [Senocak, AÜHFD, C.58, S.1, p. 219 , Çeker, s. 269] If the insurer is the successor to the person who get damaged it must be possible only for the compulsory insurances. [Clarke, Malcolm: “ The Law Of Insurance Contracts”, İforma, London,2009, p.1025].

As it seen in the system of the Road Traffic Law. Although your insurer can get rid of your obligations to insure, since it is forbidden to take this situation to the person who get harmed, he will be able to recover it after he has insured it as his successor. For this reason, it must be possible only for the compulsory insurance to be the successor to the loss.

IV.RESULT

The TTK has generally regulated the subrogation agency at the article 1472. However, the law regulates the subrogation in the name of liability insurance at 1481.

In my opinion; independent regulation of the subrogation principle from subrogation of liability insurance was in place when the nature of liability insurance was taken into account. To think that subrogation in liability insurance is not possible, that is to say, after the insurer has compensated the insured's damage, by removing the possibility of actual damage application the responsibility of the insurer will be greatly expanded. Because there is no problem in terms of insured insured, there will be an insurer who doubles up without the fault of his / her insured person. It is not appropriate for the legal logic and system to put the insurer under an obligation such as solvency payment by preventing the claim insurer apply to the person who cause the actual damage. Therefore, the victim of the insurer must be remedied by granting the right to claim damages from the person who caused the damages. And therefore the regulation of subrogation in liability insurance in TTK constitutes a positive situation.

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The Effect of Entrepreneurship Education on The Entrepreneurship Levels: Example of Kırşehir¹

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Abstract: Entrepreneurship activities are one of the most important economical activities for especially developed and developing countries. The entrepreneurship trainings are important in terms of educating successful entrepreneurs and leading them to find the correct area for their enterprise activities. The purpose of this research is to measure the effect of the entrepreneurship education to the people's entrepreneurship level who received the entrepreneurship education. The universe of the research is consisted of the people joined at the educations which was organised by KOSGEB (Managership of Support and Development of the Little and Medium sized Enterprises) in Kırşehir. Data within the context of the research is collected by using the interview method. At the end of the research, it will be determined that at what level the entrepreneurship level of the entrepreneurs who received the education was effected and if the demographic variables effect their entrepreneurship levels or not.

Key words: Entrepreneurship, Entrepreneur, Entrepreneurship education, Entrepreneurship Level, Successful Entrepreneurship

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INTRODUCTION

The changing world and societies have become villages with globalization. Globalization has economic and non-economic characteristics. While economic features include growth in trade, investment, finance and technological flows, non-economic characteristics include the uniformity of social values and the harmonization of consumer tastes and the loss of national sovereignty (Bhalla, 1998). Issues related to globalization vary. This diversity brings with it subject areas and debates such as driving forces, innovation, state autonomy and policy making capacity, income distribution and its impact on developing countries. In addition, small, medium and large-scale entrepreneurs and their behaviors gain importance at the national level in terms of the realization and development. (Tabb, 1997; Hirst and Thomson, 1996; Petras and Veltmeyer, 2001). In this direction entrepreneurial spirit must be acquired and put into operation. Therefore, it is necessary to examine the acceleration and qualification of the trainings that some public and private institutions have carried out in order to gain entrepreneurial spirit.

1. ENTREPRENEURSHIP

Entrepreneurship and entrepreneurship concepts have become evident among the discourses of modern business life in today's society. It is therefore necessary to define entrepreneurship according to the purpose of use. When we examine the literature in which entrepreneurship is used, it can be said that there is no consensus on the idea that it does not have a clear definition of the concept and that different people express different things. The review of the entrepreneurship literature reveals the existence of a number of possible

definitions emerging from various approaches used to conceptualize entrepreneurship (Drucker, 1985; Gartner, 1990; Feldman, 1995). Therefore, the definition of entrepreneurship needs to be defined according to the viewpoint of various disciplines and approaches.

Entrepreneurship as an economic term implies that entrepreneurs play a role in defining opportunities and mobilize resources in search for opportunities. Entrepreneurs are distinguished by their ability to identify opportunities. Entrepreneurship practice is therefore not limited to independent work, but through employees who lead to the identification of prudential opportunities in large organizations (Kirzner, 1973). The term psychological entrepreneurship uses psychological characteristics as descriptors of entrepreneurship. The personality traits of entrepreneurship activists focus on motivations and incentives. An underlying assumption of this approach is that it has an impact on the behavior of the individual's internal processes (Gartner, 1989, p.29). Entrepreneurs are thought to have some individual qualities that are considered essential preconditions for entrepreneurship (McClelland, 1961; Carland et al., 1984). In short, the psychological approach focuses on entrepreneurs' internal psychology (personality and trait). Administrative scientists, who try to explain entrepreneurship with managerial concepts, describe entrepreneurship as an entrepreneurial event that symbolizes the creation of a new organization (Gartner, 1988). In this approach entrepreneurship is generally perceived in terms of a process called entrepreneurial process. ByGrave and Hofer (1991), entrepreneurship is defined as the creation of an opportunity or a difference in the creation of a new institution. In other words,

entrepreneurship involves all the functions, activities and actions related to the process, the perception of opportunities and the establishment of institutions to follow them.

The descriptive summary of the literature on entrepreneurship suggests that a consensus about the meaning of entrepreneurship has yet to emerge. In entrepreneurship research, entrepreneurship entails access to disciplines through diverse worldviews, with the notion of universal recognition for the multifaceted nature of the entity. Similarly, Low and MacMillan (1988, p.140) express the descriptive dilemma arising from the multifaceted nature of entrepreneurship. According to Kauffman & Dant (1999), entrepreneurship has to fall into many disciplinary boundaries such as Management, Economy, Sociology, Marketing, Finance, History, Psychology, Social Anthropology and Education.

2. EDUCATION AND ENTREPRENEURSHIP TRAINING

Education aims to develop the individual in the context of his or her existing abilities and to be a profession he can achieve within the individual's developing abilities. In this context, education is the whole of planned-programmed processes that shape the individual in terms of social structure and make him a collective and self-beneficial individual. Education is an indispensable institution in the development of society and the individual, and in the career of the individual. However, the vocationalization of individuals who are not professions within the age of education is not possible with school education to be repeated. These individuals may be professionally trained at the job, with vocational skills training, certificate or qualification programs and short courses (Tekin & Bolat, 2017, pp. 9-11).

The role of education in contributing to social change is widely known. Education is an indispensable means of socialization as well as a tool for the development of human resources. As a result, recognizing the role of entrepreneurship in social and economic development (Schumpeter, 1934; McMullan, 1988), entrepreneurship training is a necessary and necessary requirement to encourage entrepreneurship. Therefore, it appears that the interest in the development of entrepreneurship

training programs has increased (Gorman et al., 1998, p.5). It is an increasing evidence for your acquired entrepreneurship ability that can be taught and learned, which underscores the role of your entrepreneurship in the development of the human resource base. Teaching your entrepreneurship is increasingly recognized, especially in academic circles (Shapero, 1980). It is thought to be mainly occupationally focused and aims to develop the skills and competencies necessary to start and manage an enterprise. This type of course meets the need to enhance the competencies of small business owners, such as raising capital, building physical, engaging in financial and marketing issues. Enterprise-wide entrepreneurship training aims to raise awareness and understanding through leadership, communication and group work skills as well as enhancing basic life skills (Johnson, 1988).

The positive aspects of entrepreneurship training (Jackson & Rodkey, 1994; Hatten & Rutilan, 1995; Ashmore, 1990): *(1) the development of entrepreneurs.* Education in general and entrepreneurship education are important for enhancing efficiency and maximizing human capital in terms of institutional and institutional employees. *(2) creating quality entrepreneurs.* The current emphasis on entrepreneurship education is that this education will begin with accepting the better. *(3) supporting a positive attitude towards entrepreneurship.* Considered collectively, it can be assumed that local attitudes affect the level of entrepreneurial activity in a region. It is undeniable that entrepreneurial attitudes have a role in promoting a dynamic economy. Developing an appropriate attitude in entrepreneurship training will contribute to economic development. *(4) personal development.* Basic economic awareness provides benefits such as business understanding, application skills, community skills, self-understanding, change orientation, creativity and business decision making. On the other hand, entrepreneurship education can be listed as enabling lifelong learning, in addition to directing for small businesses.

3. ENTREPRENEURSHIP TRAINING CONTENT

Entrepreneurship education content aims to teach knowledge, skills and attitude to future entrepreneurs such as creativity, uncertainty tolerance, opportunity definition, enterprise evaluation, enterprise strategy, career evaluation, environmental appraisal, ethical evaluation. Entrepreneurship students need to include not only entrepreneurial knowledge and skills but also business communication networking skills. It is argued that entrepreneurship training content and the entrepreneurial technical knowledge should be

carried entirely in the module (Ronstadt, 1990, s. 80). Kao (1995) has presented this technical knowledge in a comprehensive and skillful manner. It is recommended that you adopt a definition that goes beyond just seeing your entrepreneurship as a commercial application, self-employment and creating new ventures. Entrepreneurship education content, in other words, should be perceived as a lifestyle that accommodates the steps of the curriculum mentality, knowledge and practice (see Table 1).

Table.1

Entrepreneurship Training Content

Attitude	Content	Skill
The process of uncovering an individual's entrepreneurial spirit. Human nature has creativity and entrepreneurship. This potential hold of human beings needs to be translated.	<p>Entrepreneurship has a basic knowledge base, so there is methodology. This situation applies to all people.</p> <p>Entrepreneurship general topics:</p> <ul style="list-style-type: none"> - Entrepreneurship theory - Corporate entrepreneurship - Technical entrepreneurship - Family companies - Entrepreneurship in the public sector - Women's entrepreneurship - Entrepreneurial skills - Entrepreneurial features and development 	<p>Entrepreneurship knowledge is aimed to be developed by applying it to the following skill areas:</p> <ul style="list-style-type: none"> -New venture creation strategy - Entrepreneurship approach in corporate governance - Encourage employees and develop a company - Establishing a community of entrepreneurs, communicating and communicating to stakeholders - Calculation of feasibility in entrepreneurship

(Kao,1995)

When we look at entrepreneurship education in Turkey; Entrepreneurship is taught as entrepreneurship training in institutions and organizations such as KOSGEB (Small and Medium Enterprises Development Organization), Chambers of Commerce,

Tradesmen Chambers, and Is-Kur (Turkish Employment Agency).

4.METHOD

4.1.Model of Research

It was aimed to determine whether the trainees who participated in entrepreneurship education in Kırşehir benefited from the reasons that affected the entrepreneurship decision and the satisfaction of the entrepreneurship education and whether they benefited from the support after the training. The research done in this context is the Phenomenological (Case Science) research. The phenomenological approach explores the meanings of experiences and puts them into deeply sensitive and inquisitive research (Baş and Akturan, 2008). Identifying and describing what the researchers who are engaged in phenomenology deal with reveal how different people look at a particular phenomenon and identify the partnerships of these aspects (Fraenkel and Wallen, 2006).

4.2. Working Group

In phenomenological studies, criterion sampling and snowball sampling are used in the selection of the sample (Yıldırım and Şimşek, 2008, pp. 69-72). The study was carried out only in Kırşehir with entrepreneurship training given by KOSGEB. As of the year 2016, 8 people who have received this training in Kırşehir and accepted the meeting as volunteers have been reached and they have been provided to participate in the work. The criterion sample aims to identify the sample set that contains all the conditions with some predetermined criteria (Patton, 2002). The demographics of the trainees participating in the study are as in table 2.

Table 2.
Demographics of Participating Workers

Participant*	Age	Gender	Education Status	Living / City of Birth
P1	31	Male	High school graduate	Kırşehir/Ankara
P2	59	Woman	High school graduate	Kırşehir
P3	40	Woman	High school graduate	Kırşehir
P4	24	Male	Graduated from a University	Kırşehir/Erzurum
P5	23	Male	University Student	Kırşehir
P6	25	Woman	University Student	Kırşehir
P7	26	Male	University Student	Kırşehir
P8	33	Woman	University Student	Kırşehir

* The code given to them is used instead of the names of the participants and businesses.

As seen in the table, the 8 trainees participating in the study are evenly distributed in terms of their gender. Trainees are generally young adults. Half of the trainees are university students, one is a university graduate, and three are high school graduates. Six of the trainees were born and growing in Kırşehir, also all of them are residing in Kırşehir.

4.3. Data Collection Tool

There are 4 questions on the questionnaire as personal information form in order to collect information about the participants' age, gender, education status and place of residence. Within the scope belonged to the aim of workshop, 8

seminar interview questions for 8 courses were prepared for 10 interview questions which were designed firstly as yes / no answers. In the development of the questionnaire, basic steps in the questionnaire development process were followed (Shaughnessy and Zechmesiter, 1997, Chief, 2003). Questionnaires were surveyed by academicians who were area experts and surveying specialists, and the general structure of the questionnaire was determined. Experts have also assessed whether the questions in the application can be determined appropriately or not.

4.4. Analysis of Data

The data obtained from interviewed trainees were subjected to the content analysis. For this purpose, the transcription of the interview records has been primarily made. After the transcription was completed, the answers of the trainees on the basis of the question were analyzed together. In the analysis process, codes were created firstly and the categorization was carried out by taking into consideration about the relation between the obtained codes and each other. Results were categorized on a frequency basis. Content

analysis technique was used in analyzing the interview questions according to the categories. In content analysis, frequency analysis based on yes / no answer and explanatory content analysis were used in analysis of interview questions. The descriptive content is analyzed from the analyzed material from interspersed, scattered, mixed, and contradictory passages. Definitions or grammatical definitions are used or formulated (Flick, 1997, Act. Tavşancıl and Aslan, 2001, p.105).

5.RESULTS

Eight interviewees were asked 10 questions within the scope of the study. The answers to

each question asked are presented under separate headings.

Question 1: Do you want to gain a high profit, and be a pioneer of innovation and technological developments? The findings from the answers given in the question;

Table 3.

Answers to Question 1 by Participating Workers

Categories	Frequency
Yes	6
No	2
Total	8

As seen in table, six of the trainees who participated in the study stated that it is not the purpose of the other two trainees, while trying to get high profits, to be the pioneer of innovation and technological developments. Some of the answers given by business owners to the first question are as follows.

"Of course I wish, why I do not want to!"
(P1)

"Of course, we show that we are the pioneers of innovation by distributing

Question 2: Why do you need such an education? The findings from the answers given to the question;

Table 4.

Answers to Question 2 by Participating Workers

Categories	Frequency
Support	7
Education	3
Investment in the	1

handouts that are very important to us, by printing business cards, and by advertising in newspapers." (P4)

"We do not need a very high incomes, and such a business is enough for us, we can not see it in big business." (P3)

The vast majority of the trainees participating in the study seem to want to make clear and high profits for innovations and technological developments.

future

The participants who participated in the study were asked about the reasons of entrepreneurship training and the majority of the participants (n = 7) stated that they participated in the training to get KOSGEB support. Two participants also stated that they received this training for themselves, and one participant thought that the training, would be useful later. Some of the answers given by the business owners to the second question are as follows.

"I bought it two years ago and I received this diploma so that I would need it in the future. When I wanted to enlarge my work, I saw that it was useful and thoughtful to me. "(P4)

education to get state support, while others said that they took education for their own development.

"The government had non-repayable grants and incentives, so we applied to get support in order to benefit from such an education." (P1)

"It was both supportive and educational." (P2)

"We learned that the government offered such an opportunity to the people, and when we learned that we would get support, we said that they have help for everything, so we made some accumulation and entered into such a business" (P3)

The vast majority of respondents said that they took

Question 3: Did you successfully achieve your plan after the training? Findings from the responses given to the question;

Table 5.

Answers to Question 3 by Participating Workers

Categories	Frequency
Yes	8
No	0
Total	8

As can be seen from the table, all of the trainees stated that they had successfully completed their plans after the training. Some of the statements by business owners to implement their plans are as follows.

"Of course, there was also the experience of craftsmanship, it was good, and both training and work experience were productive." (P1)

"I realized exactly, we wrote our project, we opened the workplace, we benefited from

Question 4: Was the education sufficient for you? Findings from the answers given in the question

Table 6.

Answers to Question 4 by the Participating Workers

Categories	Frequency
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financial support. KOSGEB and İŞ-KUR have been benefited from the employment of the employees together. "(P5)

"I have prepared my projects and according to him, I have received grants and supports" (P6)

As can be seen, the trainees were satisfied with the training they received and were able to achieve their goals in the form of training.

Yes	6
No	1
Partially	1
Total	8

As shown in Table 5, six of the eight trainees who participated in the study stated that the training was adequate and efficient. One participant indicated that it was inadequate, and the other participant indicated that he did not achieve full competence. Some of the answers given by business owners to this question are as follows.

"Yes, it was useful. In the sense of craftsmanship, he developed me a little more. I saw the benefit of every direction. "(P4)

was sufficient, one participant indicated that the duration of the training they received should be longer.

Question 5: What was your expectation from this training, and were you satisfied with the training?

Table 7.

Answers to the 5th Question by the Participating Workers

Materials	Categories	Frequency
Expectations	The return of education	3
	Education itself	6
Meeting expectations	Yes	7
	Partially	1
	No	0

As seen in the table, two sub-questions were asked to the participants who participated in the study and the responses were visualized in two sub-sections. Participants were asked what these educational expectations were and whether these expectations were met. Five participants indicated that they had a good educational expectation, and that one participant was expecting that they would get a lot of education after training. Both participants expressed that they were both good educators and educators.

While a large majority of participants expressed their expectations, a participant with material expectation did not fully realize his expectation. Some of the answers given by

"What should be done when opening a business is what we should consider what they said. Everything was explained at the opening of a business, to meet customers, to send off, to sell, to pack. "(P5)

"Inadequate, education that could not fit in at a certain time, training was already given in a short time, not enough at this time" (P1)

While a large majority of participants thought that the training they received

was sufficient, one participant indicated that the duration of the training they received should be longer.

Question 5: What was your expectation from this training, and were you satisfied with the training?

business owners to these two questions are as follows.

"Yes, he met our expectation. We learned how we are not informed, how a business is managed, how to meet the customer, how to ensure continuity, daily earnings, how to calculate the monthly earnings. "(P3)

"I was wondering about KOSGEB's aid area, I got answers to all the questions with the training given, I got information about the whole sector. "(P6)

"I did not expect that education would be so productive, but I could not have received the same incentive as everyone else. We were very good, seriously conscious hoards. "(P8)

"They can not say that they have given full

support in the material sense," (P2)

Question 6: Do you think that you have the entrepreneurial features, or are you the one who has the most dominant entrepreneurial feature? The findings from the answers given in the question are;

Table 8.

Answers to Question 6 by Participating Workers

Materials	Categories	Frequency
Entrepreneurial property presence	Yes	8
	No	0
Entrepreneurial features	Smiling face	2
	High communication skills	2
	Conversation	1
	innovation	1
	Feasibility study	1

Two questions were asked about the entrepreneurship traits of the trainees participating in the study. All of the participants say they have entrepreneurial qualities. Four participants commented on these features and stated that these features are the ability to perform smiling face, high communication skills, conversation, innovation and feasibility study. Some of the answers given by business owners to these two questions are as follows.

"Yes, I think: gulli face, chatty, entrepreneur. I have a high personality of communication. "(P1)

"Yes, I think, I have good communication skills, and the gullet-faced formations are also evident in customer satisfaction from the workplace." (P3)

"Yes, an innovative personality of an entrepreneur is dominant." (P6)

"I don't think I could go into this business unless it was entrepreneurial. After I got into this job, I said I was late even though I said that I love my trades and trade. "(P8)

While all participants indicated that they had entrepreneurial traits, they indicated that they were the most prevalent of these traits

Question 7: Findings obtained from the responses given to question; 'If the training received was applied or not, and how it would be and if it was applied?'

Table 9.

Answers to Question 7 by Participating Workers

Materials	Categories	Frequency
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Educational feature	should apply	0
	Not Applicable	8
Practical training	It would have been better	3
	Could not implement	2
	Unchanged	1

Two questions were posed as seen in the tablature on the feature of the education they attended. Participants were asked whether the training they had received was practical, and all participants stated that the training they received was not practical. They were asked given by business owners to these two questions are as follows.

"It was not practical, it was a case based story. It also seems impossible to implement. "(P1)

"I was satisfied with the education, but it would have been better if it was applied. I think it would be a good experience for such entrepreneurs, especially for the lady who does not have experience in marketing and tradeshow." (P4)

Question 8: Findings from the answers given to the question; "What was the reason for the emergence of your entrepreneurial potential?"

Table 10.

Answers to Question 8 by Participating Workers

Categories	Frequency
Occupational factors	3
Personal factors	3
Material factors	2
Family factors	2

Trainees participating in the study were asked why the entrepreneurial potential emerged, and responses were received from almost every participant. The responses obtained were categorized according to the relationship between them and four categories were obtained. These were occupational factors (n = 3), personal factors (n = 3), material factors (n = 2) and family factors (n = 2). Responses given by business owners to this question are given in the form of examples according to category.

about the applied education, three participants would be better, two participants indicated that this training could not be applied, and one participant stated that it would not be changed, even if it was practical. Some of the answers

"Applied was not given. It would be better if applied, it would be a guide. "(P6)

"Not in practice but in the classroom, verbally, the current information is presented in a very beautiful way, we were very experienced in this issue. It would have been practiced but nothing changed. "(P8)

"Having not been able to do my own profession, it is more attractive to be the owner of my own business and my own business first of all. If I work under the authority of someone else, I prefer to work on someone else. "(P8)

"I wanted to be active and did not want to sit at home." (P2)

"I have worked 19 years in the newly opened workplace, we have a certain accumulation and we evaluate it" (P5)

"I chose it because it was my mother's profession." (P1)

As can be seen from the answers given, participants' entrepreneurial activities are based

on different reasons.

Question 9: Findings from responses to questions, "Have you ever been in an entrepreneurial activity before?"

Table 11.

Answers to Question 9 by the Participating Workers

Categories	Frequency
Yes	3
No	5
Total	8

Participants were asked whether they had been involved in any entrepreneurship activities, and as seen in the table, the three participants had already done an activity and five participants were not present. Some of the answers given by business owners to this question are as follows.

"Yes, I have, I have not opened the restaurant inexperienced, I opened it upside down, I had experience for my failure" (P1)

"We let Defacto come to Koton, at first we tried, but failed, and when he saw potential, others took over." (P5)

"I have not." (P2)

Question 10: Are you trained in an entrepreneurship training before recent entrepreneurship training? Findings from the answers to the question;

Table 12.

Answers to Question 10 by Participating Workers

Categories	Frequency
Yes	0
No	8
Total	8

Lastly, the trainees who participated in the study were asked whether they had already received entrepreneurship training and all participants stated that they did not receive any training before. The example statements are as follows.

"No, I did not get it, I learned everything in the current training.." (P2)

"I have never been trained, this is my first experience." (P3)

CONCLUSION AND DISCUSSION

By the lots of studies on entrepreneurship concept in recent years, it has become a concept that attracts attention not only in business science but also in different disciplines. Particularly in developed and

developing countries entrepreneurial activities are supported and encouraged in terms of contribution to the economy and contribution to employment. When the entrepreneurship activities are examined, the behaviors and personality traits (self-confidence, courage, problem solving, creativity, risk taking, etc.) of successful entrepreneurs are at the forefront and research topics.

The reasons for the success and failure of entrepreneurial entrepreneurs have also been the subject of frequent inquiries by researchers and many studies have been done when the literature is examined. One of the most important factors increasing the success of entrepreneurs is education. Entrepreneurship is an important influence in the dissemination

and success of entrepreneurship in schools and in various professional institutions. For this reason, entrepreneurship education activities are given importance and necessary trainings are given by state and civil organizations.

In this study, the training given by KOSGEB (Small and Medium Enterprises Development and Support Administration), one of the entrepreneurship training institutions, was discussed with the participants and the effect on the entrepreneurs training was investigated. The majority of researchers have started entrepreneurship activities to achieve high returns and innovation. The vast majority of those who participated in the training stated that they participated in the training in order to receive support from the state rather than benefiting from it. In other words, entrepreneurs are trained to receive much support from personal development. For this reason, the support given to entrepreneurs increases and encourages participation in the training.

All of the entrepreneurs who participated in our research found that they benefited from education and that they were able to realize their plans on the basis of education. However, there are some who say that education can be given a little longer. The given training met the expectations of the trainees and was generally considered satisfactory. As a result of the research, it was determined that participants knew what entrepreneurial characteristics were

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and that they were aware of the most obvious ones. Researchers participating in this study attributed the reasons for entrepreneurial activity to different causes and expressed them as occupational, family, personal and material reasons. It is seen that although the trainees indicate that they are trained for the first time, they are successful and benefit from education.

When the results of the research are evaluated in general, it is suggested that the entrepreneurship training provided for the participants is of considerable benefit and therefore these trainings should be continued and supported. The increase in the number of educational institutions and organizations and the improvement of the scope and quality of educational activities will contribute positively to the entrepreneurial activities. In addition, the increase in state support given to the education sector will also encourage entrepreneurial activities.

Within the scope of this study, the entrepreneurship trainees were interviewed and the effects of these trainings on entrepreneurship levels were tried to be revealed and related literature was tried to be contributed. It is thought that in the different regions related to the subject, KOSGEB will contribute to the results of the interviews with the people who participated in the trainings given by other institutions and contribute to the literature.

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Health Tourism: Current Status Determination Intended For Private Health Institutions In Samsun

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Abstract. In recent years, the economic value of health tourism for countries has become important. Health tourism; medical tourism, thermal tourism&spa-wellness tourism and aged tourism are separated as a three group. Many people around the World, due to factors such as low cost and short waiting times, support in internal and surgical fields and for treatment head for health tourism. Turkey has an important potential in terms of health tourism and in order to get a better position continues to work. Private health sector in Samsun Provincial Center is serving intensively. According to Turkey Medical Tourism Evaluation Report the data of the year 2013, Turkey- Samsun County was among the top 10 provinces preferred in terms of medical tourism in 2011. In 2013, a total of 169,462 patients who came to Turkey within the extent of medical tourism, 1067 patients preferred Samsun. In this study, it was aimed to determine the approaches of private health institutions to health tourism in Samsun province and what their preparatory studies are. In the study, interviews were held with the semi-structured questionnaire with the managers of Samsun Province private health institutions. The current situation has been tried to be revealed by utilizing the SWOT analysis.

Keywords: Health Tourism, Medical Tourism, Samsun Province, Private Health Institutions, Health Tourism in Samsun

1. Introduction

Health tourism, which is expressed as inter-city or international travels for treatment and holiday purposes, it has started to become a very important means of earning income in terms of world countries. In the world, the number of people who visit another country outside of its own country for health purposes is increasing day by day, and this situation makes a great contribution to the country's economy. In Turkey, health tourism has become a popular area in recent years. Turkey attracts many countries' citizens with its geographical structure, climate, natural wealth and also relatively cheap and high-quality health services [20]. Tourism in Turkey, especially health tourism, and medical tourism in the region thanks to progress in the industry have started to show great progress in recent years. According to the World Tourism Organization (WTO) 2016 data, Turkey is one of the popular destinations in 2015. France with 84.5 million tourists in first place, USA with

77.5 million tourists in second place, Spain with 68.2 million tourists in third place, China with 56.9 million tourists in fourth place, Italy with 50.7 million tourists in fifth place, Turkey with 39.5 million tourists in sixth place, Germany with 35 million tourists in seventh place, England with 34.4 million tourists in eighth place, Mexico with 32.1 million tourists in ninth place and Russia with 31.3 million tourists in tenth place [26]. Approximately 5-10% of the tourism income expressed as over one trillion dollars in the world is covered from medical tourism [13]. The concept of medical tourism has become increasingly popular both in the academic field and in the sector in recent years, but it is not very new. In the past, people living in underdeveloped countries and having high incomes were traveling to more developed Western countries in order to receive quality health care. For example, people living in rich countries in terms of petroleum sources prefer the United States for medical treatment, while people living in South Asia prefer Singapore. While discussing what

medical tourists are, the intention and purpose of the trip should be taken into account. While there is a small consensus on what medical tourists are, all the definitions show that the person also takes part due to a number of factors in the medical treatment process.

International patient classification was made by the T.C Ministry of Health as follows [24];

"Medical Tourist" who travel for the purpose of obtaining health elsewhere than where they reside,

For the tourists who have to take urgent or unplanned health services during the holidays, the "Patient Serving in the Scope of Tourist Health"

The patient who came to the bilateral agreements of the Ministry, "Patient in the scope of Bilateral Agreements in the Field of Health"

Patients within the scope of the agreement between the Social Security Institutions is called as "The Patient from the Agreed Country with the Social Security Institution". Similar classification was made by Cohen (2008) and Bookman & Bookman (2007). Literature studies, in general focus on, patient serving in the scope of tourist health and medical tourists. Cohen (2008) and Wongkit & McKercher (2013) claim that there is a group of medical tourists who follow only some treatment processes and are not interested in entertainment. The aim of this study developing new perspectives for future comprehensive research.

Medical tourists can be defined in general, as patients traveling to other countries for medical treatment, dental treatment, surgery and other areas requiring specialization and for tourism purposes [1; 3]. For medical tourism, the definition is usually to travel elsewhere because of health reasons, including the protection, improvement or reproduction of the well-being of the persons in the spiritual and physical well-being. Another definition is medical tourism, where people travel to remote countries for medical treatment or operation due to high treatment costs in their countries [19]. It is more than 20 years old, and it has attracted academic interest that people follow certain forms of medical treatment in other countries. Travel is not a new way for people to improve their health and has been available for years. Edel (2014) claims that most people are not yet aware of medical tourism and that many people are not looking for health care in newspapers and news, public discourse about the subject. Some claim that the only goal is a vacation and that medical tourism

is only an extreme version of the holiday. Wanted to get back to your health with a nice break. With globalization, the ease of travel, the fact that airline tickets are cheaply accessible to other parts of the world than ever, has led to an increase in the number of medical tourists. As a term, medical tourism means that people are concerned with enjoyable experience and medical treatment and care. The most important values in medical tourism are time, quality and cost. Globalization process in the world, problems in the country's health systems, consumer awareness and the development of the tourism industry have led to countries seeking new ways to reduce the costs of health care. As a result, there has been an increase in patient mobility between countries in order to obtain more economical and quality health care services [7]. Medical and health tourism is an expanding chapter in global tourism and offers an opportunity for hospitals to grow by capturing international patients [9; 25].

Today, a large number of people living in high-income and developed countries travel in developing countries to find health care services that are economically more convenient and ready to use and often combine these travels with other types of tourism. But for everyone, the price may not be the choice, and many medical tourists prefer luxurious health care centers such as Dubai Health City, which competes with others for quality care. It seems that health tourism has been done for many reasons. According to this; The main causes of health tourism; High technology healthcare services and lack of professional human resources in their country, desire to make a vacation together with treatment, health services are expensive in their countries, demand to get a better quality health care service, not wanting to know the operation due to any reason in the country, there are limited opportunities for tourism (Such as going to countries with forests, highlands, historical and cultural riches), the desire to vacation in a country where there is a lot of thermal facilities and thermal tourism opportunities, the desire for chronical patients, elderly and disabled people to go to other settings. The desire to be in a different or more suitable environment for people with drugs and different addictions can be counted as a person's desire to survive and to live [2; 4; 18; 21; 22; 25]. Health tourism; In addition to health services, it includes aesthetic surgery and operations, dental health interventions, spas, and alternative treatment methods

and health services. In general, the reasons for the growing popularity of medical tourism are the individual decisions of patients, the existence of private resources in the route countries, the intermediaries that associate insurance companies, patients and resources, government policies in sending and receiving countries. For medical tourism, our country plays an important role in the global market. It is able to attract medical tourists from many countries, including low-cost and high-quality service delivery, patients who want to avoid long wait times. In the medical tourism industry, individuals who travel for the purpose of healing sometimes travel with the help of an agent or facilitator. The mission of the mediator may vary depending on the logistical support provided. Transfers made at airports or received appointments are examples. When abroad, patients and intermediaries communicate almost like friends and are planning trips. The mediator is usually someone who lives in the country where the patients are located and who specializes in certain treatments. Obesity treatments or aesthetic operations are examples of these areas. There is a certain number of agents in a certain place. Even in areas where mediators are small, they often specialize in a particular area. Mediators are often old patients and generally do not only provide logistical support but also bridge the two cultures [17]. In addition, there are two different types of patients who make medical trips: Diaspora patients and medical migrants who travel due to inaccessible treatments [12]. Diaspora patients are at the forefront in research. Patients seem to be paying hotel and other travel expenses themselves [17]. When we look at the research conducted in relation to the issue, it is seen that diaspora patients travel abroad are financed by the financing mechanisms of countries where they are immigrants. In addition, a large part of the medical tourism process is carried out over the internet. This makes the concept of medical tourism more complex.

In recent years, information sharing for medical tourists has experienced some improvements on sites and some problems arise in relation to the diversity of sites, content and the correctness of the information. The concrete evidence from the work done suggests that the quality of health-related information on the internet is variable and should be used with caution. In addition to this, there is also a suggestion that the use of the internet is increasing and the information on the sites has become better with the control

and sharing of health workers. The variable and poor quality of information on internet sites is an important problem in medical tourism. A review of 66 medical tourism sites by Lunt and colleagues in 2015 found that the positive features of medical tourism were over-praised and that the risks were clearly shown to be insignificant or unlikely [17]. In internet sites that are frequently used in medical tourism, obesity treatments, which we usually refer to as bariatric surgery and dental surgery, are at the forefront. It is not right to say that information on the Internet is completely neutral and reassuring. It is possible to say that there are some marketing activities and institutional interests even in the background of the information we think that we are reassuring on the internet. Estimated number of medical tourists varies in the literature. The reason for this is that the different groups of different definitions moreover, and there are some troubles in data aggregation. The reasons why some individuals go to certain countries are not certain. As a result, many estimates made in countries with established investments for health tourism and the medical tourism industry may not always be reliable. There are two key reports on the frontline, predicting the number of medical tourists. The McKinsey Report published in 2007 and the Deloitte Report published in 2008. A comprehensive Turkey Medical Tourism Assessment Report was established in 2013 in our country. Although there is a huge difference in the estimated number of medical tourists around the world, there is a great consensus that the growth of the industry and its expansion are continuing. Most of the data about medical tourist numbers come from the medical tourism industry itself.

Accreditation of health institutions and medical tourism relation are also important. Increased health care needs and the need to document the quality of health care services with health care institutions by an impartial external organization. There are a number of factors behind the need for the quality of health care to be documented by an independent external organization. These are trends such as the efforts and sensitivity of multinational corporations to provide safe and effective health services for multinational corporations as a result of globalization, the tendency of governments to improve community health and the trend towards privatization of health services, and the need for health professionals to develop themselves professionally in developed and developing countries [16]. Accreditation has

a number of definitions, but the widespread definition is that an accredited health institution is assessed and adequately compliant with an accreditation by an independent body in accordance with published standards [5; 17]. The International Accreditation Programme (ISQua) provides an independent evaluation of compliance and publishes the names of accredited organizations, training programs and International Accreditation Program standards on its website [11]. In this regard, ISQua is the highest union in Turkey. Accreditation has gained worldwide importance as an effective quality assessment and management tool [5].

The first studies show that the vast majority of foreign patients go for treatment at more affordable prices or because of the lack of this treatment in their own country. However, later work has shown that these travels are in other situations in their incentives. Accreditation can be considered one of these incentives. Many health institutions that carry the accreditation and regulatory badge websites target medical tourists. These sites have various competition plans and different insurance coverage. Such sites may be a guide for consumers, but they need to be handled with care. Accredited hospitals are often exhibiting their certificates at the main entrance of the institution and on their websites. Others publish accreditation reports on their website with selected details. Accredited institutions are willing to announce that they are accredited and that they have gone through the evaluation process to individuals who would prefer to do so. Many websites show all or part of the standards, describe their compatibility, and explain how they receive the rewards. For future medical tourists, accreditation can also be an eligibility criterion. According to the Medical Tourism Assessment Report made by the Ministry of Health, it is stated that in 2012, most of Turkey is coming from Germany, England, and Libya within the scope of medical tourism. One of every four international patients who came according to the obtained data preferred the hospitals with JCI accreditation document [21]. Medical tourists are not the main market for national accreditation programs, which are aimed at raising the standards of the overall healthcare system in general, but they have a high level of international accreditation programs in terms of patient accreditation programs that improve the center of excellence for patient care and learning.

2. Materials and Methods

The purpose of Study: The study aims to develop new perspectives for future comprehensive research. Semi-structured questionnaires were used in the study, with expert opinion and literature review, and interview method which is qualitative research method. It is targeted to reach all 12 private health institutions located in Samsun city center. The study was carried out between 01.04.2017-15.05.2017 with the approval of the Ethics Committee. Preliminary interviews were held with 3 hospitals for validity.

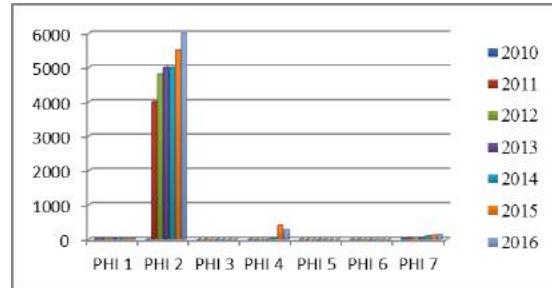
Health tourism in the field of health tourism private health institutions have come to the forefront and served a great majority of health tourists. In addition, with the Circular No. 75000571-020 dated 16.03.2017 of the General Directorate of Health Services, Samsun has been connected to Ankara from 8 health tourism zones established within the scope of health tourism regional coordination [23]. Samsun is the most populous city of the Black Sea Region with a total population of 1,279,884 as of 2015. The population of Samsun increased by 9,895 compared to the previous year. This population consists of 632,014 men and 647,870 women. The region has the largest transportation, education, health and trade network. Turkey's 16th largest population in terms of population. It constitutes 16.4% of the Black Sea Region's population. Samsun occupies 1.63% of Turkey's population [6]. Samsun is a sanctuary for health and it is a frequent destination for people living in the Black Sea region. With this study; It was aimed to examine the current situation of Samsun Province in the Black Sea Region of Turkey in terms of medical tourism, which has recently increased in popularity in Turkey and is becoming increasingly widespread in the world. In this study, it is aimed to determine the approaches of private health institutions to health tourism in Samsun province and what their preparatory works are. In the semi-structured questionnaire, there are 16 questions that can be used to determine the current status of health institutions in relation to health tourism. In the questionnaire, there are questions about the number of applicants for health tourists, the presence of units and personnel dealing with health tourists, languages spoken by staff members, accreditation or quality certificates, most preferred units and most visited countries.

3. The Findings

In this study, it is aimed to determine the present situation of health tourism in Samsun province which is a current issue. For this purpose, interviews were held with 12 private health institutions. The number of health tourists applying to institutions, the reasons for application, especially the preparations that institutions have made for health tourists have been examined. 5 out of 12 private health institutions did not participate in the study. As a result of the negotiations, it was observed that there were no health tourists applying to 3 private health institutions. As a result of the research, it was revealed that only 4 of the 7 private health institutions participating in the Samsun province were actively involved in health tourism. According to the results obtained from the research, the patients of four private health institutions interested in health tourism come from Azerbaijan. After Azerbaijan, it was seen that health tourists mostly came from Georgia, Germany and Iraq. It has been observed that the bodies of the institutions dealing with health tourism have been educated on this subject and there are units with foreign language staff. The average number of staff working in the units is four. Staff members speak Arabic and Russian languages, mostly English. Hospitals have seen a positive acceleration in health tourism applicants since 2010. Only one of these four institutions has a high number of applications. It is observed that cardiology is the most preferred area for health tourists. In addition to cardiology, the fields of Aesthetic Surgery and Orthopedics are also important areas of preference. Institutions dealing with health tourism have shown countries like Moldova and Kazakhstan as target markets, mostly Ukraine and Russia. Health tourists are generally provided with accommodation and city tours within the health package application. In addition, it has been observed that there are establishments that provide transportation. Apart from this, three of the institutions have a quality certificate. There is a consensus that quality certificates increase the reliability of the institution. In the survey, billboards and social media were the most used promotional tools. Stand organizations are also used as promotional tools in various organizations. Generally, institutions do not have the cultural difficulties associated with health tourists, and they have expressed that they will provide a solution for the patient in the face of a possible problem. Participants were from Samsun province in terms of medical tourism; Qualified, hosted within the advanced technology in-

stitutions, sufficient to host a high number of health tourists. Transportation problems and the lack of recognition of the city are mentioned as minus directions. According to the results obtained from the research, it is not a priority choice that the touristic activities besides health services are excessive, the duration of service is short and the orientation of intermediary institutions is a priority. Among the reasons for preference are; Treatment costs are low compared to their own countries, high standard of care is provided, geographical proximity is close to their own country, and the medical staff of the hospital is involved. The number of health tourists who have applied to 7 private health institutions since 2010 is shown in the graphic below.

Graph 1. Number of Health Tourists by Institutions



PHI: Private Health Institutions

Graph 2. Proportion of Health Tourists to Private Health Organizations 2 and Other Participants in Health Care Facilities in 2016



Almost all of the patients who preferred Samsun province for health tourism applied to 2 private health institutions (93,15%). Health tourists who apply to the other three health institutions constitute 6.85% of the total number of health tourists who prefer Samsun province.

SWOT Analysis is a strong, weakness, and also a realistic representation of opportunities and threats. Transformation of opportunities into advantages guards against threats and development of weaknesses.

Strengths:

-Qualified workforce

- Adequate infrastructure
- Low treatment costs
- Easy access to the city
- The availability of high-tech medical equipment

Weaknesses:

- The number of institutions dealing with health tourism is low
- Inadequate publicity
- Low number of accredited institutions
- Few flights without citadel
- Lack of staff to communicate with health tourists
- Inadequate health package implementations
- Lack of intermediary referrals
- Inadequate tourist activities

Opportunities:

- Concentration of public and private investments in the sector in the region
- Begin to provide advanced technology medical institutions
- Increased advertising work
- Being a convenient city to rest and get well
- The presence of accommodation businesses that can accommodate a high number of health tourists
- Providing health services at high standards

Threats:

- Developments in competitor countries
- Difficulties that may arise in case of need for maintenance
- Billing differences

4. Discussion, Conclusions and Recommendations

The number of researchers on health tourism is very few. Medical tourism, especially for thermal tourism, seems to be a bit more backward. Studies have been conducted mostly for health care consumers and health workers. Although there are no ten private hospitals in the medical tourism area, Samsun has a very active health institutions. Turkey Medical Tourism Assessment Report According to the year 2013, the number of medical tourists coming to Samsun is in the range of 500-2,500. Currently, it is seen that a single institution serves 4,000-5,000 patients per year. Samsun, which is a health city, needs to advertise. It is thought that the number of patients will increase even more. However, the importance of accreditation is not given by health institutions. Despite the fact that many on-site health services are offered, it is observed that cardiology is the most preferred area for

health tourists. In addition to cardiology, the fields of Aesthetic Surgery and Orthopedics are also important areas of preference. Medical tourism, as well as spa-wellness tourism is taking place in Samsun. In terms of thermal resources, the watershed area is at the forefront. In Ladik Region ski tourism is available. Despite touristic activities in the region, Samsun is not preferred for health tourism in terms of touristic activities. It has been observed that inter-hospital communication and co-operation are weak at the end of the study. The reason for not being preferred frequently in terms of thermal tourism is due to the weak communication between thermal tourism enterprises and health institutions. There are resources in the province of Samsun for the development of health tourism but they are not used to a sufficient extent.

As a result of the evaluation of Samsun for health tourism, the following suggestions can be presented to private health institutions:

- Increasing cooperation with intermediary institutions,
- Increasing the number of foreign language-speaking health personnel,
- Increasing the number of accredited health institutions within the province,
- Increasing technical equipment and specialized workforce,
- Better introduction of the city,
- Strengthening the trust between the patient and the physician,
- Increasing marketing efforts,
- More event organization for incoming health tourists,
- Expansion of coverage of health package applications,
- Cooperation with the other countries in the field of health tourism,
- The realization of cooperation between the hospitals in Samsun,
- Increasing the economic contribution of health tourism to the upper level,
- Diaspora Turks are taken to the country and Samsun for health and tourism purposes.

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Evaluation Of Preventive Oral And Dental Health Services Usage By Socio-Economic Factors

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Abstract. In this study, it was aimed to determine the relationship between the level of utilization of preventive oral and dental health services and the socio-economic status of the individual. In this study to be carried out in the center of Isparta, participants with different demographic and socio-economic characteristics will be selected by easy sampling method. In this research, the questionnaire was prepared by using the questionnaires in the literature in order to determine the economic factors affecting health care utilization for data collection. In result of study, the relationship between the economic status of the individuals residing in the center of Isparta and the use of oral and dental health care services will be tried to be determined. According to the results acquired, it is aimed to contribute to the reduction of treatment costs by presenting proposals for dissemination of preventive dentistry applications. The results will be presented in the conference due to continuing the study.

Keywords: Oral and dental health, use of dental services, socio-economic situation, preventive health service

1. Introduction

Preventive dentistry is a health practice aimed to preventing the formation of oral and dental diseases by regular medical examinations with oral hygiene and balanced nutrition [1]. Primary prevention employs strategies and agents to forestall the onset of disease, to reverse the progress of the disease, or to arrest the disease process before secondary preventive treatment becomes necessary [2]. In countries where preventive practices are not common yet, oral and dental health expenses also very high as treatment costs are high [3, 4]. Services for protecting oral and dental health have a significant impact on decreasing the costs and the use of preventive services in the society needs to be increased [2, 5, 6]. For this purpose, Andersen's behavioral model (1968) is used to determine the factors that affect the use of health services for individuals [7]. In these model household income, the existence and extent of health insurance, having a regular and

sufficient income source, and access to this source are examples of facilitating factors at the household level. Facilitating factors make healthcare resources more accessible to individuals. The existence and extent of health insurance directly affects the demand for health care because it provides protection against the financial risks of health problems. However, the level of income and the continuity of this income source (having a permanent job, etc.) also play an important role in the use of health services [8]. Numerous studies carried out in different countries over the world have shown that the application of preventive measures and improvement of social environment considerably reduce dental caries rates [9, 10]. In previous studies, it has been determined that the use of preventive health services is influenced by the personal characteristics of the individual, the social environment and the health systems of the countries. It has been found that low-income families do not pay enough attention to dental care measures and

preventive physician examinations, but families with high socioeconomic status are more concerned. It is known that individuals with higher socioeconomic status have better oral health [11].

2. Methodology

2.1. Purpose and sample

The main purpose of this study is to examine the relationship between the level of utilization of preventive oral and dental health services and the socio-economic status of the individual. The population of the study consists of 242 participants with different demographic and socio-economic characteristics in the center of Isparta.

2.2. Data collection tool and analysis

The data of the study is gathered from the participants through the survey form developed from the existing surveys in literature. Data analyses are conducted by the SPSS 22.0 package program. A dimension is discovered to be non-normally distributed. The analysis of this dimension is carried out by Mann Whitney U test when comparing two independent groups and by Kruskal Wallis test when comparing more than two independent groups.

3. Findings and Discussion

3.1. Demographical Findings

Table 1: Demographical Attributes of Participants to the Research

Gender	No.	%	Home Ownership	No.	%
Male	114	48,1	Yes	161	68,5
Female	123	51,9	No	74	31,5
Total	237	100	Total	235	100
Marital Status	No.	%	Level of Income (TL)	No.	%
Single	119	50,4	<2000	74	36,5
Married	117	49,6	2001-3600	50	24,6
Total	236	100	>3601	79	38,9
Educational	No.	%	Total	No.	%
Illiterate	8	3,4	Health Insurance	No.	%
Literate	18	7,6	None available	13	5,5
Primary	30	12,7	Social	122	51,5

School			Insurance Institution		
Secondary School	15	6,4	Retirement Fund	58	24,5
High School	57	24,2	Self-employed Institution	24	10,1
Associate Degree	25	10,6	Green Card	5	2,1
Bachelor's Degree	73	30,9	Spesific	13	5,5
Postgraduate	10	4,2	Ghazi Insurance	2	0,8
Total	236	100	Total	237	100
Assessment of Income Level	No.	%			
Very good	9	3,9	Working Status	No.	%
Good	84	36,4	Unemployed	89	38,9
Medium	113	48,9	Employee	117	51,1
Bad	18	7,8	Retired Unemployed	16	7,0
Very Bad	7	2,9	Retired Employee	7	3,1
Total	231	100	Total	229	100

As can be seen in Table 1, %51,9 of the participants of the study are female and %48,1 are male. Marital status of the participants are married for %49,6 and single for %50,4. Educational status of the participants are illiterate for %3,4, literate for %7,6, primary school for %12,7, secondary school %6,4, high school %24,2, associate degree for %10,6, bachelor's degree for %30,9 and postgraduate for %4,2. Income status of the participants are 0-2000 TL for %36,5, 2001-3600 TL for %24,6, more than 3601 TL for %38,9. Assessed own income situation of participants are medium for %48,9, good for %36,4, bad for %7,8, very good for %3,9, very bad for %2,9. %68,5 of the participants attending to the study state they have home and %31,5 state they do not have home. Health status of participants are %51,5 for social insurance institution, %24,5 for retirement fund and %10,1 for self-employed institution. Finally, %51,1 of the participants attending to the study state that they are employee and %38,9 state that they are unemployed.

Table 2: Comparison of Use Of Preventive Dentistry According to Health Insurance Status

Variables	Routine Control Yes		Routine Control No		Total		Chi-Square	P
	No.	%	No.	%	No.	%		
None available	3	3,8	10	6,3	13	5,5	7,58	0,27
Social Insurance Institution	35	44,3	87	54,7	122	51,4		
Retirement Fund	19	24	39	24,5	58	24,5		
Self-employed Institution	12	15,1	12	7,5	24	10,1		
Green Card	3	3,8	2	1,2	5	2,1		
Spesific	6	7,6	7	4,4	13	5,4		
Ghazi Insurance	1	1,3	1	0,6	2	0,8		

As can be seen in the Table 2, there is not a statistically significant relation appears to be between health insurance variable and use of preventive dentistry among participants ($p>0.05$).

Table 3: Comparison of Use Of Preventive Dentistry According to Working Status

Variables	Routine Control Yes		Routine Control No		Total		Chi-Square	P
	No.	%	No.	%	No.	%		
Unemployed	31	40	58	38	89	39	2,28	0,51
Employee	39	50	78	52	117	51		
Retired Unemployed	4	5	12	8	16	7		
Retired Employee	4	5	3	2	7	3		

As can be seen in the Table 3, there is not a statistically significant relation appears to be between working status variable and use of preventive dentistry among participants ($p>0.05$).

Table 4: Comparison of Use of Preventive Dentistry According to Assessment of Income Level

Variables	Routine Control Yes		Routine Control No		Total		Chi-Square	P
	No.	%	No.	%	No.	%		
Assessment	No.	%	No.	%	No.	%		

of Income Level								
Very good	2	2,6	7	4,5	9	4	1,82	0,77
Good	29	38,1	55	35,4	84	36		
Medium	38	50	75	48,3	113	49		
Bad	4	5,2	14	9	18	8		
Very Bad	3	4	4	2,6	7	3		

As can be seen in the Table 4, there is not a statistically significant relation appears to be between assessment of income level variable and use of preventive dentistry among participants ($p>0.05$).

Table 5: Comparison of Use Of Preventive Dentistry According to Level of Income

Variables	Routine Control Yes		Routine Control No		Toplam		Chi-Square	P
	No.	%	No.	%	No.	%		
Level of Income	< 2000	42,4	46	3	74	36,4	6,06	0,04
			9	13,7	41	30		
			28	42,4	51	37		

As can be seen in the Table 5, there is a statistically significant relation appears to be between level of income variable and use of preventive dentistry among participants ($p<0.05$). In this study, participants appear to be better use of preventive dentistry as the income level increases.

Table 6: Comparison of Use Of Preventive Dentistry According to Home Ownership

Variables	Routine Control Yes		Routine Control No		Total		Z	P
	No.	%	No.	%	No.	%		
Home Ownership	Yes	68	108	69	161	68	-0,13	0,89
			25	32	49	31		

As can be seen in the Table 6, there is not a statistically significant relation appears to be between home ownership variable and use of preventive dentistry among participants ($p>0.05$).

4. CONCLUSION

Preventive dentistry is the practice of caring for your teeth to keep them healthy. This provides to avoid cavities, gum disease. There are many forms of preventive dentistry, such as daily brushing and dental cleanings. According to American Dental Association, it is very important to visit the dentist regularly. Also, it is important for children to be given appropriate training in oral hygiene at an early age [12]. In Turkey, most studies of adults have focused dominantly on biological, clinical and behavioral health risk factors of oral diseases. Peker's study in Turkey, he examined the main determinants of oral health in two categories as external variables (Age, sex) and personal characteristics (Education, marital status, perceived general health status, socio-economic status, having insurance for dental services, perceived dental needs, reported dental and dental problems, and oral health behaviors. Our study focuses on the variables that Peker describes as personal characteristics. For this reason, we aimed to examine the relationship between protective mouth and dental health services and the individual's socio-economic status. Socio-economic factors includes household income, coverage of health insurance, home ownership, working status of individuals.

According to findings obtained, there is not a statistically significant relation appears to be between health insurance variable and use of preventive dentistry among participants. Also, there is not a statistically significant relation appears to be between working status variable and use of preventive dentistry among participants. Moreover, there is not a statistically significant relation appears to be between assessment of income level variable and use of preventive dentistry among participants and there is not a statistically significant relation appears to be between home ownership variable and use of preventive dentistry among participants. According to another findings from this study, there is a statistically significant relation appears to be between level of income variable and use of

preventive dentistry among participants. In other words, participants appear to be better use of preventive dentistry as the income level increases. The findings of a recent study in Istanbul adults support the results of prior studies that health beliefs may mediate the link between individual socio-economic status and health. It is known that oral health beliefs influence adult's oral health behavior and self-ratings of oral health [13].

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